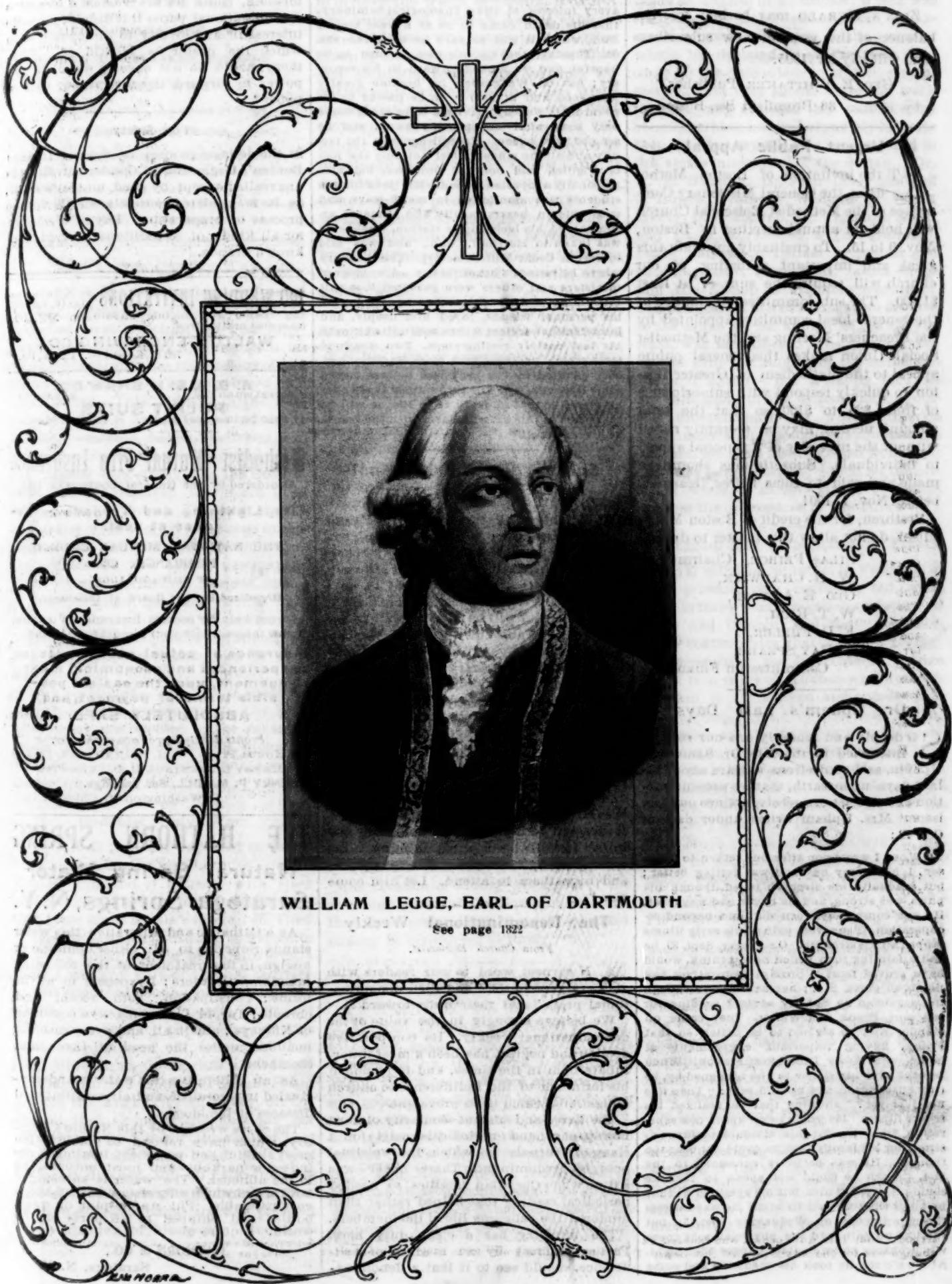


OCT 20 1904
PERIODICAL DIV.

Zion's Herald

WEDNESDAY, OCTOBER 19, 1904



WILLIAM LEGGE, EARL OF DARTMOUTH

See page 1822

PASTORS

Can do it when they will. A Maine pastor sent us this week twelve new subscribers, although he already had ten and a membership of only 170. What the people read affects the manner in which they receive the Gospel message. For the sake of the great interests involved, we urge a thorough canvass.

ZION'S HERALD may be had free the balance of the year for new subscribers who will pay for 1905.

GEO. E. WHITAKER, Publisher,
36 Bromfield St., Boston.

Urgent Public Appeal

AT the invitation of Boston Methodism, the General Missionary Committee of the Methodist Episcopal Church will hold its annual meeting in Boston, Nov. 9 to 15. To creditably entertain this great and important gathering of our church will require the sum of at least \$1,500. The sub-committee on finance of the general local committee appointed by the Preachers' Meeting and the Methodist Social Union makes this general public appeal to the Methodism of Greater Boston to quickly respond with subscriptions of from \$25 to \$100, so that the total amount needed may be promptly raised without the necessity of a personal appeal to individuals. Subscriptions should be made and paid to Silas Peirce, treasurer, before Nov. 1, 1904.

Brethren, for the credit of Boston Methodism, do not allow this matter to drag.

SILAS PEIRCE, Chairman.
W. H. CHADWICK,
GEO. E. ATWOOD,
W. T. RICH,
F. D. FULLER,
E. RAY SPEARE,
Committee on Finance.

Dr. Upham's Last Days

SO deeply and tenderly are our readers interested in the late Dr. Samuel F. Upham, and so desirous to learn about his last days upon earth, that we present portions of two letters received since our last issue. Mrs. Upham writes under date of Oct. 12:

"When I wrote you after our return to Madison, I hoped my husband was getting better; but gradually his strength failed, though his pulse was strong, and he never had any fever. He was completely worn out, and beyond recuperation. The severe pain of his early illness sapped all his strength. On Friday, Sept. 30, he had a fainting turn which now, I think, would have proved fatal if prompt restoratives had not been given him; but he rallied, although the physician on Sunday advised sending for our sons, Frank and Walter. They came on Monday, and he seemed to be better, so that Frank, having important engagements at home, went away Tuesday afternoon. When he bent over his father to kiss him good-by, he (my husband) looked up and said: 'Then it is not just yet?' showing that he realized his severe illness. He would never speak of a separation from us, for his attachment was so strong for his family that he could not bear the thought. He was perfectly conscious to the last, though he could not speak so that we could understand him, but his eyes told us that he knew what we said to him. He was restless through the day on Wednesday (Oct. 5), but suffered no pain, and the physician said there was probably no immediate danger that night. At ten o'clock he took his medicine and some

nourishment, and at twenty minutes past he passed quietly away without a struggle. Dr. Buckley had some conversation with him about two weeks before, and Dr. Buttz also had several interviews with him. In his wanderings he was always talking of preachers and preaching, of the Seminary and his work; these were continually on his mind. He gave his life for the church he loved."

President Buttz writes on the same date:

"It has been a season of very profound grief to us. Dr. Upham had so impressed himself upon our hearts, and was so identified with every interest at Drew Theological Seminary, that his death came to us as a great shock, from which it will be hard for us to recover. On Tuesday, the 4th, his case seemed to be hopeful, and we looked forward to his recovery; but on Wednesday he became greatly weakened, and at 10.20 P. M. he passed to his reward. It was my privilege to be at his home very soon after his passing away, and he seemed to be asleep. His colleagues in the faculty and all the students feel not only the loss of a gifted and honored professor, but also personally a devoted friend. His love for the students was manifested in many ways, and with solemn hearts faculty and students accompanied his body to the station, whence he was taken to Hartford, Conn., and was laid to rest in Cedar Hill Cemetery. The cemetery where he rests is a beautiful one. A number of ministers and others were gathered to await his coming, and all the ministers present were his personal friends, loved him deeply, and joined in the services which committed him to his last earthly resting-place. Two dogwood trees which had been sent from Madison had been planted in the lot where he was buried some time ago, and will throw their shade over his grave, so that in death as in life he will be connected in this external form with the scenes he loved so well."

Sunday School Union Anniversaries

WE hope all the readers of ZION'S HERALD who possibly can, will attend the great Methodist Sunday-school gathering in Mathewson Street Church, Providence, Oct. 27-31. It ought to be a great privilege. The meetings are open to the public, and will be helpful to all lovers of the Bible and to all Sunday-school workers. Make your plans to be present. Dr. Anderson, secretary of the Board of Education; Dr. McConnell, pastor of New York Ave. Church, Brooklyn; Dr. Eckman, pastor of St. Paul's, New York; Dr. McFarland, secretary of the Sunday School Union; the field workers who go over all the church; Dr. R. R. Doherty, one of the editors of our Sunday-school publications, and several others, will be on hand to speak. All the Methodist pulpits in Providence will be filled on Sunday by the visitors. It will be a great meeting. Let every pastor give notice of it to his people, and urge them to attend. Let him come also!

The Denominational Weekly

From Church Economist.

AN earnest word to our readers with regard to the "so-called denominational press" and their duty toward it.

We believe strongly in the value of the denominational weekly. Its comparative decline and neglect has been a most unfortunate item in the times, and is responsible for much of the indifference to church obligations which is so prevalent.

The fierce and blatant secularity of most newspapers and periodicals calls for a class of journals in which the spiritual note is predominant. There never was a time when Christian families so needed periodical reading that helped rather than hindered the religious life of the members.

The ministry has a clear duty here. Pastors, almost by an instinct of self-defence, should see to it that a denomina-

tional weekly is taken by the families of their congregations. Such a paper is the best friend a pastor can have in a household. It keeps alive that interest in the church at large which inspires local loyalty and co-operation.

A pastor can well afford to take some trouble to help publisher and canvassers introduce a denominational weekly in his parish for the benefit such a paper will be to him and the church. To discourage such efforts is little short of suicide. What, forsooth, could be the *raison d'être* of a denominational paper if it did not promote interest in and loyalty to the church with which the pastor is identified? Why, then, should he not eagerly do all in his power to forward the interests of such a paper?

For Safety

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Zion's Herald

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Boston, Wednesday, October 19, 1904

Number 42

ZION'S HERALD

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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Spain's New Sunday Law

A NEW Spanish Sunday law, passed in March last, which has been the subject of great criticism, has been interpreted and applied by a commission on social reforms, and the conclusions of the commission have just been approved by a royal decree. This "repose of the Sabbath law," as it is called, runs counter to so many customs, habits, traditions and interests in Spain that the opposition to it has become very strong, but the Government appears resolved to enforce it in letter as well as spirit. The law prohibits Sunday work — with numerous exceptions — and under its prohibition comes the publication and sale of newspapers. These exceptions include various means of transportation, gas and electric light plants, hotels and places of amusement, industries using perishable raw materials, and all shops in which food is sold. Bullfights on Sunday, however, are strictly prohibited. The law is generally approved by the workingmen. The large newspapers are opposed to the measure, while the smaller publications, including the Clerical and Socialist organs, approve the decree putting it in force.

Buddhist Holy War

WHILE it is not expected in diplomatic quarters that the conclusion by England of a treaty with Tibet will precipitate serious international complications, since Russia's interest in Tibet is largely academic, Russia is averse to allowing Great Britain to acquire such a control over any part of Chinese territory as will practically enable her to dictate to China, or to China's vassal, Tibet, just what shall be done as respects relations with foreign powers. M. Lessar, the Russian Minister to China, has accordingly protested to the Chinese Foreign Board against the Anglo-Tibetan treaty, on the ground that China would abandon her suzerainty over Tibet if she ratified that agreement; and, now that the Dalai Lama is deposed and an exile from his capital, the St. Petersburg journals profess to have discovered that there is prospect of an uprising of Mongolian Buddhists

to involve the whole of Central Asia. A vast number of Russia's Asiatic subjects are Buddhists, who belong to the great group of Lamaists. The Lamas, in Tibet and Mongolia, control not less than 10,000,000 souls, while Buddhism, as a whole throughout Asia, is the religion of from 100,000,000 to 400,000,000 people. The danger of a Buddhist holy war may be as imaginary as that of the "Yellow Peril" is regarded by many to be; but it is a possibility, and at present it serves the purposes of Russia to magnify the menace of the complications which, it is considered in St. Petersburg, the English expedition to Tibet has precipitated upon the diplomatic world.

Thomas E. Watson Accepts Nomination

IN his letter of acceptance of the nomination for the Presidency by the Populists, Thomas E. Watson scores both the Republicans and the Democrats, but directs most of his satire at the latter, on the ground that while the Republican leader declares boldly for Republican principles, defending present conditions, the Democrats seek the support of Bryan Democrats upon false pretences, "playing a confidence game on the negro question," and, without being Jeffersonian, seeking the support of Jeffersonians. He declares that Judge Parker's "peculiar kind of Democracy amounts to a riddle," and that "the rank and file of the Democratic Party see that their captain will not fight." The letter affirms that the People's Party is Jeffersonian to the core, has never emasculated its creed to curry favor, assails the evils of class legislation, and for "every abuse offers a remedy" — not blindly seeking to tear down, but placing its chief reliance upon political education. Mr. Watson says that the Populists would, if they could, go back to the system of their forefathers; that they believe in the money of the Constitution — whatever that may be — holding that "the creation of money" is a part of the sovereign power of the Government; and that for several reasons the gold standard cannot be considered as final.

Cause of Armenia Championed

A MEETING was held at Faneuil Hall, this city, on a recent evening, to protest against the oppression of the Armenians by the Turks. Mrs. Julia Ward Howe presided, and made a vigorous speech, speaking of the great benefit which the East has been to this country, and asking what America has to give in return. "We who are friends of humanity," said Mrs. Howe, "have power to say that these atrocities shall not go on." Archbishop Horsep Saradjian, head of the Armenian Church in the United States,

made an address in Armenian, which was translated by Dr. Theodore Isaac, an Armenian pastor of Boston, in the course of which he declared that the time had come for the Armenians to protest, recommended that they should unite and work together, and affirmed that such a spirit of unity, which has unfortunately hitherto been lacking, would be a serious offset to the active intolerance of the Sultan. Dr. A. E. Winship, Dr. Jean Loris Melikoff of Russia, Professor William G. Ward, Henry D. Blackwell, Dr. Theodore Isaac, and Dr. D. M. Arshag, a Yale graduate, made addresses. Letters of protest and encouragement from Hon. James Bryce and the Bishop of Hereford were read. The publication of a new magazine devoted to the cause, to be known as the *Armenian*, was announced. The meeting concluded with the singing of the Armenian national hymn — not a happy idea, as the aspirations of the Armenians for political independency, for which America and American missionaries cannot become sponsor, are to be distinguished from their rights as human beings, which all the civilized world is in duty bound to defend against the oppressions of the Turks.

Clericalism and Catholicism in France

THE religious situation in France is at present very confused, but some light is thrown on the general relations of State and Church, and the "anti-Clerical" controversies that are now raging, by recognizing the fact that in France there is a marked difference between opposition to Clericalism and opposition to Catholicism. Some of the most ardent Catholics are the strongest anti Clericals, while many of the noisiest Clericals have really no religion, and are seldom if ever seen inside a church. It is asserted by a Roman Catholic correspondent of the *London Times* that the great majority of the French people are anti-Clericals, and fully in accord with the steps recently taken by the progressive French Ministry. But it is equally certain, says this correspondent, who seems to have the truth on his side, that the majority of the French people are not anti-religious, and are favorable to essential Catholicism as they understand it. A multitude of Frenchmen have ceased to be "practicing Catholics," but their attitude to religion is one of indifference rather than of hostility. Among the educated classes many men would be believers if they felt that they could be, but are estranged by the fanaticism of the professed leaders of French Catholicism. The struggle of the religious congregations has been largely a struggle of the village church against the monastic chapel, and of the secular clergy against the "regulars." Shrewd Frenchmen distinguish between the more world-

ly congregationists and the simple village priests, and, while not necessarily abjuring ancient Catholicism, are vigorously opposing the pretensions of the French Orders.

Conference of Episcopalian Negroes

THE twentieth Annual Conference of Episcopalian workers among colored people, which is not a legislative body recognized by the church, but has great influence with the bishops, met recently in Newark, N. J., and discussed particularly the organization of separate dioceses and the appointment of negro bishops over them. This idea was presented in a series of canons which are to be submitted to the House of Bishops for ratification. The reasons urged for the adoption of the canons are the present difficulties of jurisdiction, which exclude negro churchmen from direct participation in diocesan and general conventions; the present small and inadequate work which is being done by the Episcopal Church, as compared with other denominations, among the negroes—a lack which is ascribed to inadequate representation; and the fact that there is a general increase of church work among negroes where such legislative privileges are granted, as in Hayti and Liberia, where negro bishops reside. A memorial including these canons was presented to the Southern bishops at Sewanee, Tenn., this past summer, and rejected. There is a sentiment in the South, however, which appears to be growing, in favor of separate episcopal functions for negro churchmen. At present the work for colored people is conducted under each diocesan bishop. In the entire country today there are but 85 colored clergymen engaged in the work of the Episcopal Church, and some 15 000 communicants, who raise about \$50,000 annually for church work.

New Naval Academy

A SUPERB array of buildings is steadily rising on the banks of the Severn, at Annapolis, on the site of the old and inferior buildings that were once used as the Naval School of the United States. On April 12, 1899, Rear Admiral McNair turned over the first shovelful of earth where the great granite Armory, 410 feet long by 110 feet broad, now stands. Besides the Armory, the Seamanship buildings and the steam-engineering workshop have been completed, and the new quarters for the midshipmen—the largest of all the buildings—are approaching completion. Many of the professors' houses have been erected, and work has been begun on the chapel or auditorium, the power house, and the basin. The Armory, Seamanship building and Midshipmen's quarters form the first group of buildings. They will be united with covered archways, and will form one vast granite structure over 1,100 feet in length, which when completed will be the longest building in the world. The central building of this group—the quarters of the midshipmen—stands on the finest site in the Academy grounds, overlooking the Severn and Chesapeake Bay. Fifty miles of water lie immediately in front of the quarters, furnishing

continual inspiration to the future sailors. Great attention has been paid to the ventilation of this building, which is over 700 feet long, 400 feet wide, and 100 feet high, and contains a thousand rooms. The Armory and Seamanship buildings are twin structures, alike in size and architecture. The second group of buildings comprises the officers' quarters, of which the auditorium, or chapel, will form the centre. The third group of edifices will consist of the Academic building—the second in size of the buildings at Annapolis, and the official seat of the Academy—the power house, steam-engineering building, and the physics and chemistry department. Of all the structures that comprised the old Academy only Fort Severn will remain.

Divorce and Occupation

A RECENTLY issued census bulletin on divorce shows that twenty-five per cent. more men engaged in gainful occupations were divorced in the decade ending 1900 than in the previous decade. There has always been a lower percentage of divorces among men engaged in agricultural pursuits than in any other calling, not excepting the clergy. Soldiers, sailors and marines, perhaps from their lack of experience of human nature, or their roving tendency, show the highest average of married infelicity. Next among the high averages come hostlers, actors, agricultural laborers, servants and waiters, musicians and teachers of music, photographers, paper hangers, barbers, lumbermen, and so on, diminishing in ratio until the lowest average is reached among the farmers.

Terrific Fighting

AFTER nine days of the fiercest fighting, in which it is estimated that from 40,000 to 60,000 men were slain (more Russians than Japanese), and that the Japanese were compelling Kuropatkin to retire, suddenly the Russian commander assumed the offensive, and latest reports represent him as victorious and capturing many guns. That the Russians are able for a short time thus successfully to assume the offensive, shows that they are not so "crushingly defeated," as has been too hastily assumed by a large section of the daily press. Whatever the ultimate result of this great battle may be, it must be remembered that most of the news about it has come from Japanese sources. All these reports must await confirmation.

Clericalism in Belgium

PUBLIC attention in Belgium is concentrated just now on a problem that France has recently settled, at least provisionally—the question of religious instruction and the growth of religious teaching orders. As a result of a policy of indifference or neglect on the part of the state, Catholic schools are absorbing to an ever-increasing extent the education of the Belgian youth. The pupils of church schools outnumber the pupils in secular schools by two to one, and the dominance of the church in educational matters extends all the way from the primary schools to the universities. Many of these church schools receive state aid. The Liberals in

Belgium are greatly disturbed over this condition of affairs, and assert that while there are plenty of schools, there are still too many illiterates—18 per cent. in the army, and 11 per cent. among the general population. In place of the present surrender of the control of education to the church, the Liberals demand compulsory education under the direction of the state. They declare that they will never rest until the "monopoly of education" is taken out of the hands of their political enemies.

Annual Meeting of American Board

THE 95th annual meeting of the American Board, which convened last week at Grinnell, Iowa, evoked a good degree of quiet enthusiasm among the many delegates and others attending its sessions. President Dan F. Bradley, of Iowa College, delivered the address of welcome, to which Hon. Samuel B. Capen, D. D., president of the Board, made a suitable reply. The report of the Home Department, which was presented by the treasurer, Frank H. Wiggim, shows that 24 missionaries have been assigned for support, including 10 newly appointed missionary families; 72 churches have undertaken the support of a missionary, acting either singly or in groups; 14 missionary families are supported by groups of Christian Endeavor Societies. Closely akin to the Forward Movement is the "Station Plan" adopted during the year by the Prudential Committee, which aims to associate the gifts of churches that cannot support a missionary with definite work by natives in stations to be selected by the donors. The total receipts of the Board during the past year have amounted to \$725 570, and the total amount of disbursements has been \$748 308. The whole number of missionaries employed by the Board in 1884 was 429, but now is 570. The number of native laborers has been much increased—an excellent feature of the growing work—being now 4 179, whereas in 1884 it was but 1,821. The number of churches connected with the Board on foreign soil, in 1884, was 292, while now it is 558. During the decade 1884-1904, 5,708 communicants have been added, making the whole number now 62,123. The Board sustains 14 theological seminaries, 18 colleges, 118 high schools and boarding schools, and 1,302 common schools. Notable features of the Grinnell meeting were an address by "Father Endeavor" Clark on "A View of Foreign Missions from Two Hemispheres," and a paper read by Dr. James L. Barton, one of the secretaries, on "The Abiding Kingdom," in which he showed that religion and religious forces are the dominating forces in the life and history of nations. The meeting of the American Board this year in the West cannot but greatly quicken the zeal of the Western churches, from the membership of which the Board of late years has been drawing most of its missionary force. On the other hand, most of the money received from the Board comes from the East, New England having contributed the past year \$277,662, or 42 per cent. of the whole, 34 per cent. coming from the Middle District, 20 per cent. from the District of the Interior, and but 4 per cent. from the Pacific Coast District. The old officers of the Board, who have done such efficient service in times past, were re-elected.

BOSTON METHODIST SOCIAL UNION

Reception to Bishop Goodsell

FINE ADDRESSES BY DR. GALBRAITH, PROF. TAYLOR, AND GOVERNOR BATES — ADMIRABLE RESPONSE BY BISHOP GOODSSELL.

THE first meeting of the Social Union for this fall was held on Monday evening in Lorimer Hall. This was a joint gathering with the Boston Preachers' Meeting as a reception to Bishop Goodsell, the new resident Bishop for New England. At the banquet grace was said by Dr. J. T. McFarland, secretary of the Sunday School Union. Prayer was offered by Wm. R. Clark, D. D. President William Marshall Warren introduced Dr. Galbraith as one who loves the truth and loves to befriend the friends of truth. Dr. Galbraith, speaking for the clergymen of Boston and vicinity, said:

Bishop Goodsell, my task is a great pleasure. I am delegated to welcome you in the name of the Methodist preachers of this vicinity. The welcome is cordial, hearty and brotherly. It comes from a body of men who do their own thinking, who say what they think, and mean what they say. It is an intelligent, devoted, loyal body for whom I speak. In their room I welcome you this evening; and back of my hand is the warm, responsive, leal heart of all our preachers. Back of my voice is the hearty greeting, the sincere welcome, of these your brothers. We welcome you to our labors, to the solution of our problems, and to a participation of the joy and the satisfaction of work well done, of problems solved wisely, and difficulties surmounted satisfactorily.

In this our welcome, I may say that we are looking to you for the leadership which your great office confers, and which our peculiar problems demand. We do not forget that you are a general superintendent in the Methodist Episcopal Church. But we do have a lively satisfaction in the fact that in a very important sense you are come to be the leader in this very important field. We expect great things of you, and you do not come to us as a stranger either. We thought that we had won you years ago to edit our church paper; but, alas! another voice sang more sweetly, and our wooing was in vain. But we have had your presidency twice in our Annual Conference. The kindness of your bearing has ensured for you access to all our hearts, and the high order of your public addresses has created great expectations. And besides all this we have read "Nature and Character at Granite Bay."

I must not conceal from you the fact that your predecessors in office have made your task here more difficult and more exacting, as well as the more honorable. They have raised a very high standard of manhood and of service. There was the farseeing, painstaking, careful Wiley; there was the scholarly, guileless, tender-hearted, princely Foster — they have gone to our long name. There is the fearless, tireless, evangelistic, brotherly Mallalien still with us, a dynamo of energy — may he be late in entering heaven! These men have raised a standard of service and an order of leadership which makes it a peculiar honor to succeed them, but demands a high order of ability and service from their successor. We believe that you are worthy of the honor, and will meet all the requirements of the place.

We welcome you to a field that will tax all the powers of the head and the heart of both leaders and followers. Our church was one of the last to enter this New England field. It had at the first, and has still, to contend with great difficulties. The New England temper of mind is not altogether responsive to evangelistic appeals. The New Englander is ready to deliberate when the Western or Southerner is ready to act. The wealth and social prestige continues, as at first, very largely in other communions. We have not felt as intensely as we ought to have felt that we have a mission to all classes — the rich and the cultured alike with the poor and the ignorant. New England has been sending out her best blood — her energetic sons are carrying New England thought,

and enterprise, and independence to every State and Territory of the Union — and is receiving but little in return. And we are hearing of abandoned farms. On the contrary, there has come, and is still coming, a steady stream of immigrants from the Old World. It is increasingly large from Southern Europe. Many of these are hostile to the evangelical faith which we hold, and more hostile to the old New England customs of church life and Sabbath observance. To such an extent has this gone that even Boston is a foreign city; a majority of her population is either foreign-born or of foreign parentage. It is not only a foreign city, it is a Roman Catholic city. The same thing is true of our other large cities like Lowell, Fall River, and Lawrence. Economic conditions are changing the mode of life. Houses are giving place to flats; homes are giving way to rooms. The population is changing; the mode of life is changing. With this change must come a reformation in the church life. What met the needs fifty or even twenty years ago will not meet the needs today, and cannot meet the needs of tomorrow. You come, sir, at a time when the lines are reforming, a time when the best thought, the clearest foresight and the most enlightened wisdom are demanded. We do not want a tactician — he has his eye only on today. We need a strategist — he prepares for the future. Churches will have to be placed and replaced. Methods will need to be devised. Men must needs be discovered. A high order of generalship is demanded in this field at this hour to lead in the present, and at the same time make adequate preparation for the future.

These are some of the problems which meet you, sir, as you come to take up your work among us, and yet you do not come to a decadent or a decaying church. The altar fires still burn. The faith of our fathers still lives. An intelligence which our fathers coveted, but which was denied them, is our common heritage. The field is full of promise, though the conditions are changed and changing. The opportunities are great, though local problems are peculiar and perplexing. The difficulties are neither few nor small, but the constituency is both able and loyal. Never did Highland clansmen respond more gladly to the fiery cross of their chieftain than will this people to the note of leadership, if it but rings true. For the growth of our church, for the spread of the kingdom, for the uplift of the fallen, for the glory of our Jesus, for the coronation of our King, we bid you a royal welcome!

President Blackett, of the Boston Preachers' Meeting, happily introducing Prof. J. R. Taylor, of Boston University, spoke of the important place which laymen occupy in the government of the church. Prof. Taylor said:

When a Methodist pastor finds himself in a new appointment, one of his first acts is to take an inventory of his resources for religious work. You have been appointed as chief pastor of the Methodism of New England. You have probably already put to yourself some such questions as these: On whom may I rely for assistance in this new field of labor? Will the preachers support me with heart and voice? Are the Methodist laymen of New England loyal, intelligent, devout? Concerning the attitude of the clergymen you have not been permitted to doubt for a moment. The welcome which has been accorded to you this evening bears eloquent testimony to the enthusiasm with which the Methodist preachers of New England received the announcement of your appointment to Boston as a place of residence.

What is the attitude of the laymen? What may you expect from them in the way of assistance and support? The responsibility of representing the laymen of New England at such a time as this may well cause a speaker to weigh every word. What is a New England Methodist layman? Does he differ from a California layman? From a Minnesota layman? From a Texas layman? Methodism as a system is homogeneous and uniform, but Methodists as individuals are influenced by their immediate environment. A day or two ago I heard a Western Methodist say: "I find that the Methodists of New England are much less demonstrative than those of the West." This Western layman simply gave expression to the general belief that we New England laymen are unresponsive, even cold. Perhaps we merit, in part, at least,

this criticism. But it should not be forgotten that we had a stern and uncompromising ancestry; we have struggled for two hundred years with a trying climate and an unresponsive soil; and we have lived for a hundred years in a social and religious atmosphere which never allows us to forget for a moment that we are Methodists. In most parts of our country the word Methodist is a title of distinction; in New England it is a distinguishing title. You will find, sir, that the devotion of the Methodist layman of New England for his church is the product of deliberate and sober thought. Every New England layman of mature years has had abundant occasion to ponder well the validity of the claims of Methodism on his loyalty. Some — I had almost said many — have decided against their mother church and have passed within the pale of some other denomination. We wish them well in their new church home. But those that love their Methodism so profoundly that after calm deliberation, and with a keen sense of the exact significance of their action, they say, "It was in the Methodist Church that I found the joy of salvation, and by the grace of God the Methodist Episcopal Church shall have the best service of which I am capable" — these are the laymen on whom you can rely; and if I know the heart and the mind of the New England layman, I can assure you in all earnestness that you have before you tonight a company of men and women who have taken upon themselves this pledge.

It is not my purpose tonight to speak of the intellectual endowments of New England Methodists; the list of Methodist universities and academies in New England is eloquent. But what shall we say concerning that part of our nature to which Methodism has hitherto so successfully appealed? Have the springs of Methodist emotion dried up? Are we New England laymen, because we are New England laymen, hard as our New England bowdiers? Cold as our New England oil state? During the awful days of our Civil War Oliver Wendell Holmes, that consummate flower of New England civilization, received a telegram informing him that his son lay grievously wounded on a Southern battlefield. Dropping every occupation, the father hastened to the South, and a weary search ensued amid scenes of nameless suffering in Southern hospitals. After weeks of fruitless journeyings the father found his boy, and this is what was said: "How are you, Boy?" "How are you, Dad?" That was all. They who do not know New England will call that cold. We who know, can feel the pulsing of two souls through those few words. We Methodist laymen are longing for a father in Israel. Come and find us! And when you find us our lips may be mute, but heart will talk with heart.

You come to New England at an auspicious time. The last few weeks have been big with the promise of glorious things in the church of God. The meeting of the International Peace Commission in Boston, the great gathering of a sister denomination in which leading speakers breathed a spirit of the broadest charity for the Christians in other fields — all these things tell the observant watcher that the time is ripe for a forward movement in the Methodist Episcopal Church. Tell us what to do! We are looking to our new leader hopefully, confidently, enthusiastically. The Methodist laymen of New England have held no mass meeting; they have given no formal instructions to their representative. We must learn the hopes and the aspirations of these men as we meet them on the street, in the warehouse, in the college halls, within the church. But as we hear them voice their aspirations, as we hear their expressions of heartfelt gratitude at the Providence which has led you to New England, we feel assured, sir, that their representative tonight expresses the sentiment of every loyal Methodist layman in New England when he bids you hearty welcome and pledges you their most faithful, undivided service.

In introducing Governor Bates, President Warren first presented him to the Bishop with the laconic characterization: "Governor Bates, our representative layman, to our resident Bishop;" and then to the audience, with as fitting but expressive a sentence: "That State is to be congratulated which has a Governor who is always better than his word." When the long and

Continued on page 1344

ST. FRANCIS AND THE CROSS

ST. FRANCIS of Assisi is said to have been quite illiterate, through the unfortunate neglect of educational opportunities in his younger years. As a youth he was thoughtless, profligate and indiscreet, giving little thought to God and the more serious things of life. His indulgent parents allowed him practical freedom from restraint, and, as is not infrequently the case, the privilege was grossly abused.

Consequently, in after years, when the unbridled period of early youth was past, and his maturing mind at length began to turn to thoughts of the things of eternity and the soul, he found himself handicapped by the lamentable calamity of neglected opportunities. It is related of him that he could scarcely sign his name legibly, and in after years was accustomed to rely upon an amanuensis, signing his correspondence with his mark only. But in this he gave way to no false pride or undue sensitiveness, being accustomed to declare that he esteemed it a blessed privilege to be permitted to use as his signature the symbol of the cross — one more debt of gratitude which he owed to his Saviour.

Is there not a suggestion in his attitude toward this circumstance from which we may well profit? Education is an inestimable blessing; let us never forget that. Let us not cease to continually acknowledge and proclaim its importance and usefulness in matters of religion as in anything else. But if one through unfavorable circumstances shall have missed gaining this invaluable assistance to a broad and useful life, he should by no means through any sense of false pride fail to heartily, loyally and joyously enlist under the banner of the Cross, and serve his Master as opportunity offers, like St. Francis esteeming it but another token of grace that he may be permitted to class himself with those doubly blessed; for was it not from among poor, ignorant fishermen, rather than the learned and discerning, that the Master chose His companions? Surely, He rejoices in the achievements of the least, as well as those of the greatest.

EXPERIMENTAL RELIGION

WE may, for convenience, distinguish three quite distinct types of Christianity — the ecclesiastical, the ethical, and the experimental. They are, of course, more or less blended in most cases, as they ought to be; but after all, as a rule, one or the other element predominates and properly gives a name to the species. With some it is rites that are counted essential; with others morality and philanthropy; with still others piety or vital godliness. Some lay chief stress on the hand, some on the head, some on the heart. So far as we are concerned, we vote with the last class. We believe that our direct relation to God, through faith and love, is the main thing in religion; that we are by nature and practice sinners, needing God's saving grace, God's free forgiveness, God's favor and fellowship; and that when this favor, this fellowship, comes, in answer to hearty repentance and believing prayer, there is a joy that is exceeding

precious, a joy of the Lord that gives great strength for useful work.

There is a marked tendency of our time in some quarters to put stress upon the outward rather than the inward, to honor service more than character, to reverse the order of the two great commandments, to set social benevolent activities above personal religion and the claims of the Lord God to the soul's devotion. It needs to be said emphatically that enthusiasm for humanity is not the Christian life, nor can it be accepted as a substitute therefor. Men still need to be born again, becoming as little children that they may enter the kingdom of heaven; they still need to find Christ, or rather, by losing themselves, to be found of Him. They must be able to say, with some depth of feeling, "O God, Thou art my God!" And when they have gained the ability to say this, their hearts will be "strangely warmed" thereby, very much as Wesley's was, May 24, 1738, in the little room in Aldersgate St., London. Wesley, before that time, had been ecclesiastical and ethical to a very high degree, but it was that heart-warming which made him evangelical and experimental, and proved an inexhaustible inspiration for his tireless apostolic ministry during the next half-century.

It is just this warmth of divine love within the soul, begetting a holy passion for the souls of other men, which must on no account be left out of our church program, or be displaced by cold humanitarianism and schemes of good works. When we cease to regard the matter of personal experience as having any moment; when we look upon class-meetings (whose object is to safeguard this very thing) as obsolete; when we consider communion with God and waiting upon Him for renewal of strength as a waste of time, our chief glory as a people will have departed, our main mission in the world as Methodists will have come to an end. Not less emotion is the demand of the hour, but more. When genuine feeling is discredited, power speedily departs and only a form of godliness remains. There is still call for self-examination and much prayer and strict attention to closet duties. Meditation gives inspiration. Great saints are not built up by hurly-burly, or in the rush and roar and rattlety-bang of a mere strenuous outward activity.

"It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

JOHN FOSTER KIRK, THE HISTORIAN

THE death of this author, editor and historian, in his eighty-first year, after an extended life of general and useful literary labors, removes the final link which binds our time to the half-dozen men whose work as historians in the century just ended helped to win for American letters distinctive recognition abroad, and aided in placing our literature on a plane of dignity, worth, and solidity, whereon without their assistance it could never have stood.

While much of Mr. Kirk's writing was done as an editor and compiler, yet his

distinctive book, the "History of Charles the Bold," issued in three octavo volumes (1863-'68), won for him a place among American historians secure for all time to come. He will be remembered in an illustrious category of names, which, although few, are immortal — the names of the pioneer historians produced upon American soil. Washington Irving of course stands first in the list by virtue of his pioneer labors as the biographer of Columbus and his charming work on the "Conquest of Granada;" while Bancroft and Hildreth, whose histories of the United States, supplementary one to the other, are monumental; John Lothrop Motley, whose researches in regard to the Dutch Republic endeared him to all lovers of liberty throughout the world, and at the same time gave him immediate recognition at home and abroad as a great historian; Francis Parkman, who carried on his writing for a half-century according to an elaborate plan covering the conquest of the American continent and its settlement, amid physical sufferings and intellectual barriers, in such a way as to indicate him as one of the literary heroes of all time; and William H. Prescott, who, like Parkman, did his work impeded by blindness and other bodily infirmities, and yet furnished in his story of "Ferdinand and Isabella" and his "Life of Philip the Second" historical compositions not surpassed, and indeed hardly equaled, by anything of the kind done by any other American writer — these men, now seen to be foundation-builders of historical literature in our land, occupy a place from which they can never be deposed. To this list belongs the name of John Foster Kirk. We may not claim for him a post in the front rank, but he is worthy of generous recognition as a co-laborer, friend and helper in the toils and victories which marked the literary history of the United States in the nineteenth century.

Mr. Kirk was born in Fredericton, New Brunswick, and received an academic education in Halifax, Nova Scotia. At the age of eighteen he came to the United States; five years later he became secretary and assistant to Prescott, the historian. From 1847 till 1859 he was the amanuensis, the companion, the scribe, the right hand and literally the eye, in his service for the blind annalist, in this country, in Spain, and in the libraries of other lands, seeking out, assorting, assimilating and putting into shape the materials for the books which made Prescott immortal. Meanwhile he made some literary ventures of his own, contributed to the *Atlantic Monthly* and the *North American Review*, cultivated his ambitions and aspirations, fell in with the great publishing house of Lippincott in Philadelphia, edited their magazine for sixteen years, and was then literary expert, and in later years became lecturer on history before the University of Philadelphia.

His "History of Charles the Bold," Duke of Burgundy, 1433-1477 — "the last great figure in the Middle Ages" — stands as perhaps the very best study ever produced of that gigantic character, and of the tragic and desperate struggle which he carried on as the final leader of the feudal lords in their long battle against royalty in France. Mr. Kirk also pro-

jected and perfected two noble volumes, 1,500 pages in all, forming a supplement to Allibone's "Dictionary of American Authors," bringing that indispensable work from 1860 down to 1890, and furnishing the literary record of more than thirty-seven thousand writers, and more than seven thousand citations from critical journals, affording their judgments concerning the work done by the leading writers mentioned. To this work he gave a devotion and an amount of time and of painstaking care and of accurate editorial labor which must have been enormous. But it remains, in consequence of his keen and careful workmanship, a literary monument of which he had the right to be proud. It embodies, moreover, an instance of his extraordinary modesty in the fact that not a single biographical fact is to be found in the two meagre lines which in the alphabetical list are given to his own name, the only entry beyond that being the title of his historical work named above, and its date of publication.

It is to be hoped that some skillful, loving hand will gather from the large amount of scattered work done by his pen material for a volume or two of literary miscellanies.

Methodist Mission in Jerusalem

AS we find that the agitation and appeals for an independent Methodist Mission in Jerusalem awaken honest differences of opinion among those who possess knowledge of the real situation, needs and possibilities there, we have submitted the subject to Rev. Elihu Grant, of the New England Conference, who has just returned from active service in the Holy Land, asking him to favor our readers with the frankest expression of his knowledge and views. The following is his reply:

The clipping which you send me, from a recent appeal in the *Northwestern Christian Advocate* for "A Methodist Mission in Jerusalem," seems to match pretty well Dr. Palmore's article in *ZION'S HERALD* not long ago. This talk and writing about mission work in Palestine is, of course, very interesting to Mrs. Grant and myself, as a year ago this time we were in the very thick of it there at Ramallah, Jerusalem. We were situated ten miles north of the city. Jerusalem was our post office. All our banking, trading, consular business, etc., had to be done in Jerusalem, so that I had to be in the city a great deal. Many are the good friends that we have there, and often have we felt, since our leave-taking last winter, as if we should like to return. Had our Methodist Episcopal Church any work in that part of the world, I think very likely that I should be there today; but neither the Parent Board nor the Woman's Foreign Missionary Society had any money or courage to expend in Palestine at the time of my residence there. And so long as the possibilities of Africa, China, and (now) Tibet, loom up like leading clouds to the missionary advance, it will be hard to find well-advised missionary workers who will recommend that we enter the crowded Jerusalem field.

I have long felt that Arabia and the great Moslem problem called for the earnest attention of the Methodist Episcopal Church, but it should be in earnest spirit of union with the excellent work already done by the English and American missionaries in Turkey, Persia, and Arabia. The noble

missions of the American Congregationalists and Presbyterians make the name "American" a hallowed one to thousands. The American Board (Congregational) works in European Turkey and in Asia Minor, the American Presbyterians in Syria, and the United Presbyterians in Egypt. Palestine is worked by the English Church Missionary Society, its missionaries being an earnest evangelical people. It is to be regretted that the high church Anglican party of the English Church has thought it necessary to take issue with the evangelicals on the mission-field and complicate the Jerusalem confusion with yet another element. Because there was so little elbow-room in Palestine and Syria, the Church Missionary Society (C. M. S.) and the American Presbyterians agreed, something like fifty years ago, to divide the territory, America taking Beirut, Lebanon, and the north, while the English C. M. S. confined themselves to the south, that is to Palestine. This, of course, does not bind other societies, but it is, at least, usually remembered by Americans who think of Palestine as a field.

In Jerusalem, today, there are:

Church Missionary Society (low church).
Jerusalem and East Mission (high church).

London Jews' Society (title, "The London Society for the Propagation of Christianity among the Jews").

Christian and Missionary Alliance (New York).

Independent Mission of Miss L. E. Dunn (an American Methodist).

Mrs. Abbie C. Morrow's Mission (new).

Kaiserswerth Deaconesses (German).

Jerusalem Verein (German).

Miss Lovell's school for blind children (English management).

Schnelle Orphanages (German, accommodates over six hundred in an industrial school).

English Eye Hospital.

Moravian work.

The foregoing are Protestant missions; there are a few others. Of Roman Catholic, Greek Orthodox, and Jewish missions there are many. In all there are nine hospitals and a large number of mission homes and schools (both boarding and day schools) for both sexes.

At Ramallah, ten miles out, there is a thriving mission plant of the American Friends (Quakers). At Bethlehem, Bêt Jala, Hebron, Nablus and Nazareth, and in many other places, there are Protestant missions. East of the Jordan in Moab there is English work.

Some day the great Arabian field is to open, and then there will be need of all the Arabic speaking missionaries that can possibly be summoned. Perhaps congested Palestine will then yield helpers from its scores of missionaries, and make a fairer distribution of them to the neglected districts of the East Jordan and Arabian and Mesopotamian countries. Read Mr. Zwemer's book on "Arabia, the Cradle of Islam," in which fascinating volume he tells of the first ten years of his work in Arabia itself, and of the openings there for new work.

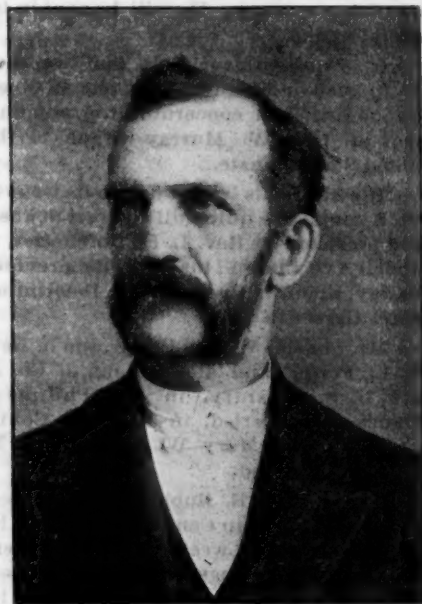
If any of the Methodist mission boards find a call and a field here, let us help them heartily. Our own General Missionary Society is worthy of our fullest confidence. We may trust their judgment. Let the whole matter be thoroughly examined by them and commended, or otherwise, as they, under the Spirit's leading, decide.

Of independent missions it may usually be said that, because of their size and methods, they are apt to be wasteful in management, prone to exaggerate specialties, to foster vagaries and ill feeling. They

are more likely to introduce unprepared workers to the field, and often create wrong impressions abroad of what American Christian civilization is.

Death of Rev. M. C. Pendexter

THE Rev. Merritt Caldwell Pendexter, of Amesbury, died, Oct. 13, from a complication of diseases, after an extended illness, aged 58 years. He joined the Maine Conference in 1877, and held a good line of appointments therein until 1895, when, serving Beacon St., Bath, he was transferred to the New Hampshire Conference and stationed at Keene. He was appointed to the church at Amesbury in 1902. Twenty-seven years of faithful, conscientious, industrious work in the ministry is the record of this servant of the church. He was a bold and fearless reformer, especially in the temperance cause, and stood unswervingly for years for prohibition in the State in which it was born. He was



THE LATE REV. M. C. PENDEXTER

evangelistic, and earnestly loyal to the genius and spirit of Methodism. His work abides. Even while penning these lines one of the active and successful younger ministers of the New England Conference informs us, with tender gratitude, that this good man took him into the church. A wife, one son and a daughter survive.

Interesting Note from Dr. Butler

UNDER date of Oct. 7, Dr. John W. Butler writes the editor from Mexico, saying:

"I wonder if New England Methodists know that the Missionary Society is publishing some excellent missionary literature in these days. I have before me Dr. F. S. Borton's little brochure on Mexico, 'Our Next Door Neighbor.' It contains a good map of Mexico, twenty-three small but fine cuts, and is packed full of information about the country and the Mission. I wish all the pastors, presidents of Epworth League chapters, and chairmen or chairwomen of the quarterly conference committees on missions would buy it, read it, and loan to others. Ten cents sent to the Mission Rooms, 150 Fifth Avenue, New York, will secure it. Two or three copies circulating in every congregation would increase the missionary collections all around.

"Prof. William North Rice, of Middletown, is making a tour of Mexico as a member of the World's Geographical Society, and has looked in upon us two or three times. His visits have been like refreshing breezes from some delightful land. By the way, why don't more New England people come this way instead of

going so frequently to Europe? No land across the sea is more replete with interest for the average American traveler than Mexico."

The editor heartily confirms this latter statement of Dr. Butler. We have often declared to would-be tourists that if we had to choose between Mexico and Europe, we should give Mexico the preference. The traveler sees so much in Mexico to surprise, delight, and interest him.

PERSONALS

— Rev. G. W. Tupper, of Epworth Church, Cambridge, who has been at a sanitarium for several months, sailed on Saturday for Germany, to take the baths.

— Rev. F. C. Haddock, Ph. D., was called to Milwaukee, Wis., last week, by the death of his mother, widow of the martyred Haddock of temperance fame.

— Rev. William Full, pastor at Swampscott, had a serious but successful surgical operation, Oct. 11. The physician hopes for complete recovery. He will be absent for several weeks.

— It is quite remarkable that we have yet to read or hear from any one an objection or criticism concerning the appointment of Hon. W. Murray Crane to the United States Senate.

— The St. Louis *Republic*, in its issue of Oct. 3, contains a quite full abstract of a sermon preached by Rev. L. H. Dorchester, of Lindell Ave. Church, that city, the previous Sunday, upon, "Environment Determines Man's Career in Life."

— Mr. Charles Wesley Porter, son of Rev. N. L. Porter, and late sergeant of Co. A, 11th U. S. Infantry, in the Philippine Islands, was married, in Danbury, Conn., Oct. 16, to Miss Mary W. Stone. Rev. N. L. Porter officiated.

— Mr. Roswell R. Robinson, of Malden, a long-time pillar in Centre Church, and its treasurer, was last week elected president of the Malden Savings Bank. He is also a trustee of Boston University and one of its wisest and most generous supporters.

— Rev. John L. Pitner, D. D., who a few years ago was a member of the New England Southern Conference, and was transferred therefrom to the Southern California Conference, was appointed presiding elder of San Diego District at the recent session of that Conference.

— Bishop Goodsell preached at Trinity Church, Springfield, Oct. 9, addressed the Preachers' Meeting in that city on Monday, lectured before the Burlington District (Troy Conference) Ministers' Institute and Missionary Convention upon China, Tuesday afternoon, and preached in the evening.

— Rev. C. N. Tilton, recently transferred from the New Hampshire Conference, is appointed by Bishop Hamilton to Wadena, Minn. Mr. Tilton, writing of the Conference session, says: "Bishop Hamilton was the same loyal, true, noble servant of the church. He was mindful of every man's needs, and was like a brother in everything."

— Rev. George Hughes died at his home in South Orange, N. J., Oct. 8. Mr. Hughes was born in 1823 in England, near Liverpool, and was in his 82d year. He united with the New Jersey Conference in 1844. Since 1877 he has been connected with editorial work, having been editor for years of the *New Jersey Methodist*. In 1880 he became allied with Dr. W. C. Palmer, of New York, in the publication of the *Guide to Holiness*, and was editor of that publication until about two years ago. He was one of the founders of the National Holiness Association, with Dr. John Inskip, Dr. Wm. McDonald, and others, and was its secretary for a number of years. He was a frequent and very acceptable contributor to these columns.

— Bishop Goodsell has transferred Rev. N. B. Cook from the East Maine Conference to the New England Southern Conference, and stationed him at Cataumet.

— Mrs. John L. Whetstone, of Cincinnati, one of the most active and useful of our Methodist women in the West, whose name is fragrant in all the churches for her interest in and generosity towards all good causes, has been spending some days in this city.

— Rev. W. P. Stanley, of Vermont Conference, has been transferred by Bishop Wilson to the California Conference and appointed to Hamilton Church, San Francisco. A new church, only three blocks from Golden Gate Park, is in process of erection.

— Mrs. Elsie A. Merrill, widow of Rev. Wm. Merrill, who has been seriously ill for the past few weeks at the home of her daughter, Mrs. Clara M. Parker, at Lowell, is somewhat improved. She is now in her 75th year, and greatly enjoys the companionship and calls of pastor and Christian people.

— Rev. F. G. Barnes, president of Grand Prairie Seminary at Onarga, Ill., one of the fitting schools for Northwestern University, is doing some work this fall at Harvard. Accompanied by his mother-in-law, Mrs. Morse, wife of Prof. J. L. Morse, of Evanston, he is living in Cambridge, within the bounds of the parish of Grace Church.

— At the home of Mrs. A. M. Williams, 112 Babcock St., Brookline, the oldest daughter, Miss Mabel Harriet, was united in marriage with Mr. Harold Woodworth Eaton, on Wednesday evening, Oct. 12. The ceremony was performed by Rev. John D. Pickles, Ph. D., assisted by Rev. G. S. Butters, D. D. Mr. and Mrs. Eaton are to reside at Ashmont.

— Acting upon the advice of the Missionary Office and several of the workers in Japan, Bishop M. C. Harris has decided to postpone his date of sailing for Japan in order to be present at the Missionary, Church Extension, and other General Committees of our church, and to attend to other important mission interests, which will delay his departure.

— Rev. F. K. Stratton, D. D., has been doing the "work of an evangelist" in West Derry, N. H. He gave a very impressive message on "Aggressive Evangelism" at the Preachers' Meeting in Nashua, Oct. 6, and spent Sunday, the 9th, with his old friend, Rev. D. C. Babcock, D. D., at Milford, N. H., where he preached two appropriate and effective sermons.

— A large party of missionaries sailed from San Francisco on the steamer "Mongolia" Thursday, Oct. 13. There were Rev. and Mrs. Charles F. Kupter, with one child, and Rev. and Mrs. Wilbur C. Longden, with three children, returning to Central China; Rev. and Mrs. Edwin F. Freese, returning to Bombay Conference; Miss Ella J. Hewett (Philadelphia Branch, W. F. M. S.), returning to Japan; Rev. and Mrs. Edwin H. Fretz and daughter, of Los Angeles, Cal., going to Japan; and Rev. and Mrs. W. H. Teeter and daughter, of Racine, Wis., going to the Philippines. Mr. and Mrs. Fretz and Mr. and Mrs. Teeter are newly-appointed missionaries.

— The *California Christian Advocate* says last week: "Dr. F. M. Larkin and family were given a reception last Friday by the members and friends of Grace Church, San Francisco, where Dr. Larkin returns to

serve as pastor for the fourth year. The past three years' service shows a pleasing report, and plans are now in operation for canceling this year the remaining indebtedness on the church. Dr. Larkin commenced last Sunday evening a series of interesting addresses to young people on the general subject of 'The Doorway of Life's Opportunities.'"

— The following "elect women" leave New England this week to attend the meeting of the General Executive of the W. F. M. S.: Misses Pauline J. Walden, Mary E. Holt, Juliette Smith, Louise Manning Hodgkins, Elizabeth C. Northup, Clara M. Cushman, Mrs. W. A. Richard, of New Haven, Mrs. Lucie F. Harrison, and three missionaries — Misses Bertha Kneeland of South America, Edith A. Hemingway, of Malaysia, and Clara Collier, of Chentu, China. Miss Northup will promptly report the proceedings for the *HERALD*.

— Mrs. Adeline H. Barber, of Newton, widow of Rev. D. W. Barber, recently celebrated her 80th birthday. In the afternoon and evening she received her friends at the home of her oldest son, Mr. John Wesley Barber, Summit St., Newton. It will be a delight to her many friends to know that she is in excellent health, and her zeal in the work of the church of Christ is unabated. Until recently she was a regular attendant at the weekly prayer-meeting, and is almost invariably present at the Sunday service. No member of the local church where she resides is more alert in seeking some new opportunity to serve the Master. She welcomes strangers, informs the pastor of people who need his help, is active in the Ladies' Aid Society, and in every possible way is ministering to others. Her presence is a benediction to her pastor and to the church. And this beautiful ministry with which her old age is being crowned is the climax of long and heroic service in the church. For thirty years she shared the labors and the privations of her husband in the Methodist itinerancy in the New Hampshire Conference. Since 1872, when her husband was superannuated on account of ill health, she has resided in Newton, surrounded by her family of four sons and two daughters, all active members of the Newton Church. In her sweet cheerfulness, in her fervent faith, and in her untiring activity in the cause of Christ, she is an abiding inspiration and a noble example.

BRIEFLETS

A full program of the exercises connected with the inauguration of President Huntington will be found on page 1341.

The sessions of the Bishops at their semi-annual meeting, beginning Oct. 26, at New Haven, will be held in Grace Church, and the reception will occur on Friday evening at Trinity Church.

The unusually excellent and very timely sermon preached on Sunday morning at People's Temple, this city, by Rev. Dr. C. A. Crane, the pastor, on "Doubting the Doubters," he has agreed to write out at his earliest convenience for our pages.

A more terrible, withering and just indictment of the liquor traffic we do not remember to have read than that from the pen of Rev. John Collins, which appears in the Portland (Maine) *Evening Press* of Oct. 12.

It is the *Springfield Republican* that says: "A fact that will figure in the controversy over the canteen in the army is brought

out in the last report of the judge advocate-general. The total number of trials by court martial the past year was 4,294 or 1,026 less than in the preceding year. Does that mean that there has been less drunkenness in the army?"

The General Committee of the Y. M. C. A. have appointed a Week of Prayer for Young Men, Nov. 13-19.

The publisher is responding to invitations to present the claims of the HERALD in our churches on week-nights (prayer-meetings) and Sundays so far as he is able.

The annual convention of the American Anti-Saloon League is to be held in Columbus, Ohio, Nov. 16 to 18 inclusive. Delegates are being appointed by the church bodies throughout the entire country, and the indications are that this will be the greatest gathering ever assembled under the auspices of the Anti-Saloon League movement. The program for this meeting contains the names of a number of men of more than national reputation. The convention proper is to be preceded by a week's conference of leading temperance workers from all parts of the country.

We trust that our readers are not losing sight of the gatherings of unusual importance so soon to be held in our midst. See HERALD Calendar.

At the National Reform Convention, which will hold an important all-day session commencing at 9 30 A. M., in Boston, Oct. 25, Rev. C. A. Crane, D. D., will speak at 2 P. M. to the question: "Can the Christian Citizen Support License without Sin?"

The contribution from the pen of Rev. W. H. Meredith, that remarkable specialist in Methodist beginnings, which would be of marked interest at any time, is especially pertinent in connection with the important services pertaining to the laying of the corner stone of the new Dartmouth Hall of Dartmouth College. We present a portrait of the original Earl of Dartmouth on our cover, who, according to our historian, gave his "good Methodist name" to the college, and in the text of the article a portrait of the present Earl, who will lay the corner-stone.

This is the time for new books, as our Book Table attests. Our readers should give it special attention.

For models of thoughtful, chaste and pertinent addresses, requiring especially good judgment, poise, and delicacy of treatment, we heartily commend the three which appear in our report of the Boston Methodist Social Union, to be found on pages 1317 and 1344.

The fact that Americans are not above learning something from their English cousins is shown by the circumstance that since former Deputy Police Commissioner Piper of New York visited London, observed the English method of handling street traffic, and introduced that method on the streets of New York, the safety of those crowded thoroughfares has been very much increased. Commissioner McAdoo has given out a comparative statement showing the number of street accidents in New York in August of 1903 and in August of this year. The tables exhibit a considerable decrease of accidents of all kinds this year from last year — the figures being 380 and 432 respectively — except in the one significant item of injuries from auto-

mobiles. The automobile problem is one deserving the serious attention of legislators and administrators of the law generally, whether in city or country.

Triennial Episcopal Convention

THE Triennial Convention of the Protestant Episcopal Church has been sitting in Boston during the past two weeks. The fact that this has been a session of unusual interest has been emphasized by the discussion of questions of great importance, and by the presence of several distinguished prelates of the Church of England.

This convention is the law making body of the Protestant Episcopal Church — corresponding to the Methodist Episcopal General Conference. The members sit in two divisions. The "House of Bishops" is composed of all the bishops and coadjutors from the dioceses in this country and from the mission districts. The "House of Deputies" is a delegate body. Each of the sixty dioceses sends four ministerial and four lay delegates, and each of the missionary districts is allowed one delegate of each order. Until this year these latter have never had any vote. The right of voting has been granted the representatives of the missionaries in this convention, and will henceforth be allowed.

First among the guests at this great convention has been the Archbishop of Canterbury, the Most Rev. Randall Thomas Davidson. He has appeared in several public meetings, and interest in him has been widespread. Dr. Davidson is the first incumbent of the ancient see of Canterbury to visit this country. His public addresses have left the impression of the thoughtful Christian scholar and the earnest Christian gentleman. The Bishops of Hereford and of Ripon have not commanded the same attention they would have but for the Archbishop's presence, but their attendance has added interest to the gathering.

Among the delegates were two who attracted special attention and whose presence was significant. Mr. Luke Asen is a Chinaman by blood, but a citizen of the United States by adoption in Hawaii, and is the first Chinese to sit in the General Convention. Rev. Luke C. Walker is a Sioux from South Dakota, and is one of more than twenty Indians who have become clergymen and are helping to evangelize their people, of whom there are 25,000 in the State. Of these, 10,000 are baptized members of the Protestant Episcopal Church, and 4,000 are communicants.

The presidency of the House of Deputies was occupied by Rev. Randolph H. McKim, D. D., rector of the Church of the Epiphany, Washington, D. C., one of the largest parishes in the country. Two new dioceses have been made — those of West Texas and Hankow, China.

The offering at the opening session is always given to the Church Extension work. This year one half of it was given into the hands of Archbishop Davidson for the English "Society for the Propagation of the Gospel in Foreign Parts." This is the oldest missionary society in the world. Many of the large and active churches along the Atlantic coast were originally missions of this "S. P. G.," as it is familiarly named.

One of the most significant events was the meeting at Trinity Church, at which was made the triennial offering to missions by the women of the church. This was not simply an appeal and a spontaneous giving of their husbands' money. The plans and work had been organized and officered for three years, and continuous efforts had been made to bring a vast sum to this meeting. The offerings came from all over the world, and represented

the savings of many poor and the generous gifts of the rich. This meeting was the climax of a great effort, and the women placed on God's altar the magnificent sum of \$143,000, to be used for training, sending out and supporting women workers in the mission fields. After this collection an additional \$4,000 came in.

Many memorials from widely separated dioceses asked permission to use the Revised Version in public service. The House of Bishops finally voted against granting this permission. A committee of fifteen bishops, clergymen and laymen was appointed to prepare an efficient system of Sunday school instruction. The committee on change of name for the Church asked to be discharged, and the name remains unchanged.

The great debate, extending over several days, was on the divorce and remarriage question. Ten members of the committee signed the majority report, recommending an absolute command to the clergy not to perform the marriage ceremony if either party had been divorced, for any cause, from any person then living. In case of doubt about this condition regarding persons applying for baptism or confirmation, the matter should be referred to the bishop. The minority was signed by three, and recommended no change in the present canon, except the requirement that clergymen get evidence for the innocent party from the records of the civil court. After considerable debate, the minority report was withdrawn.

The positions taken may be briefly stated thus: Great discount was put on the records of divorce courts; these were quite generally called unreliable. It was argued that the closing of the prayer-book to the divorcee would be the best service possible to render to the sanctity of the home. Radical stand was taken for the majority report, and in the first preliminary vote in committee of the whole it passed 214 to 191. Some claimed "that since the church cannot unmarry, it ought not to be asked to remarry." Advocates of this sentiment would not deny the right of marriage to the innocent party, but claimed that such should be satisfied with civil remarriage. One said that the suggested canon would be unconstitutional. Another thought the best interests of society demanded that some married people live apart. And another declared that church legislation should not be so far in advance of public opinion as the proposed canon would go. The statement was made that radical action by this convention would in no measure correct the evil, that "as a rule, it is no discipline for a person not to be married by a clergyman of this church." All agreed that: "The hasty and improvident quantity of absolute divorce by civil authorities, legislative and judicial, in this country in recent years, has become an evil of alarming magnitude and a great menace to society. It poisons the fountains of morality and religion, and strikes directly at the foundations of Christian civilization. It is destructive of the peace of the home and the integrity of the family, and produces widespread unhappiness, destitution and misery.

The vote was taken late Friday afternoon, by orders and by dioceses. The clerical vote gave for the amendment 30 dioceses, against 21, divided 10. The lay vote was 25 for, 24 against, and 6 divided. The chairman ruled that an equally divided diocese was a negative vote. There were no clearly marked locality lines in the vote. The High Church party very generally voted for the amendment.

As we go to press, the whole subject, supposed to be closed at this session by the vote which had been taken, is reopened, and the agitation and discussion continue.

AMONG PREACHERS

REV. FRANK CHANNING HADDOCK, PH. D.

Long had I striven to light them
Thoughts that too dimly seemed burn-
ing.
Souls were there; how could I right them,
Some of God's glory discerning?
Then, as the people were turning,
Ran to me one, and, in a fashion, em-
braced me,
Crying, "I love you!" till quite he out-
faced me.

"Heart," said I down to my soul then,
"Merely to thank him was cruel."
Heart answered: "Who can control,
then,
Delicate flames of love's fuel?
If he loved, why, now, he knew well
Love by his onslaughts, surprising, may
win us,
Yet must he tarry for love signals in us.

"Glories of heaven enthralled him,
Spirit drawn tears he was drinking;
Voices from hidden worlds called him—
He was but feeling, not thinking—
Ecstasy billowed him sinking;
So, his emotions reached wildly to grasp
you;
Now let us know whether time shall un-
clasp you.

"If, after morrows, he meets you,
Gazing about with mere glances;
Halloos, and lustily greets you,
Nods, or stops short, as it chances,
Then 'twas but one of life's lances,
Swift by the intellect fermenting turned
out,
Swift, too, by heat of life's interests
burned out.

"But, if his gaze, like a sun-ray,
Straight to your eye goes and buries,
You the chief object of one day
Sought by love's eager querries,
Then the worn phrase, *mon cher*, is
Sign of a friendship ever to cling to,
Born of truth fires God's noble souls
spring to."

Easy to whisper or cry out,
"Friend, now I love you, surrender!"
Words sentimentally fly out
Ready enough when we're tender;
More, when the mind, heart's defender,
Yields, fired. But love, like a sun, has
its own birth;
Changes not; shines alone, ever proving
its own worth.

Auburndale, Mass.

"BROTHER DARTMOUTH" AND
DARTMOUTH COLLEGE

REV. WILLIAM HENRY MEREDITH.

"NOT many wise men after the
flesh, not many mighty, not
many noble, are called." Lady Hunt-
ingdon used to say she thanked God for
the letter "m" in the Bible, that it did
not read, "not any noble are called," as
she and many others would have been
excluded. Earliest Methodism attracted
some of the rich and the great, as well as
the poor and degraded. It has never
been the religion of any one class, al-
though it has always paid special atten-
tion to the poor and the needy.

Before the Calvinistic division, which
culminated at the Conference of 1770,
both Whitefield's and Wesley's appeals
to the great had many responses. White-
field seems to have attracted more of the
aristocracy of England than did Wesley.
These not only listened to his powerful
eloquence as they stood among the thou-
sands at Moorfields, but they formed the
small congregation of the elect who
waited on his more private ministry in
the mansions of the great. At Chelsea in
his drawing-room services were such
men as Chesterfield, Horace Walpole,
Hume, Bolingbroke, and his brother,
Lord St. John, who all heard him glad-

ly, and each complimented him in his
own way.

Of elect ladies there were more than a
few. Lady Elizabeth Hastings began to
unite with the Methodists at Oxford.
Her sister, Lady Margaret Hastings, not
only became a Methodist, but took for
her husband Ingham, one of the Oxford
Methodists. Her sister-in-law, whom
she won to Christ and to Methodism
during a severe sickness, was destined
to become the leading woman of the
Whitefieldian Methodist movement—
Selina, Countess of Huntingdon. She
opened her heart to her Lord, and then
opened her Chelsea mansion to White-
field and others of the Lord's servants for
worship and for work. A band of noble
ladies followed her example. The Mar-
chioness of Lothian, the Countess of
Leven, Lady Balgonie, Lady Frances
Gardiner, Lady Jane Nimms, Lady



THE PRESENT EARL OF DARTMOUTH

Mary Hamilton, and others, opened their
houses for meetings. We were reminded
of these old time services as, awhile ago,
we accepted an invitation to such a
meeting at the London residence of Lord
Radstock, who himself gave the helpful
scriptural address on that occasion. As
we saw the modestly attired ladies of
standing quietly enter, devoutly worship,
and listen, we could easily imagine the
Methodist drawing-room meetings of long
ago.

But it was not about the women of
Methodism we sat down to write, but
especially about one of the noble men,
who was also an English nobleman,

William Legge, Lord Dartmouth,

—earl, lord keeper of the privy seal, secre-
tary of state for the colonial department,
and a relative, by his mother's second mar-
riage, of Lord North, the Prime Minister
of England during the American Revolu-
tionary period. Dartmouth was all
this, and more, too—he was a devout
Christian and a genuine Methodist of the
Calvinistic sort.

Strange to find, his name is not men-
tioned in John Wesley's Journals. We
cannot forget our own first meeting with
him in Methodist history. It was at
Wednesbury, while reading of that most
riotous of all John Wesley's persecutions

there, in 1743. The nearest landed noble-
man to Wednesbury was Lord Dart-
mouth, of Sandwell Hall, about three
miles distant. The Hall still stands,
though much changed for business pur-
poses, since the last of the Dartmouth
family left it, in about 1850. To the little
society established at Wednesbury, after
the Methodist riots, used to come, to hear
Wesley and others preach, Lord Dart-
mouth. He particularly requested to be
known there as "Brother" Dartmouth.

Who is he? He is a born aristocrat, a
graduate of Westminster School and of
Oxford University. He is such a polished
gentleman that Richardson, the novelist,
makes him the model for his "Sir
Charles Grandison;" but he is careful to
add: "All but his Methodism." He was
a devout member of the Church of Eng-
land, and also an ardent Methodist.
King George III. said of him: "They
call my Lord Dartmouth an enthusiast,
but surely he says nothing on religion but
what any Christian may and ought to
say." Lord Bute, during his administra-
tion, rejected Dartmouth because he was
a "psalm singer" and "too sanctimon-
ious." "The Life and Times of the
Countess of Huntingdon" has in it very
many references to Lord Dartmouth.
She selected him to carry on her religious
work, if he survived her. It was at her
home John Wesley first met him.
Charles Wesley calls him "that most
amiable of men." James Hervey, in
1757, wrote: "I hear he is valiant for the
truth, a lover of Christ, and an ornament
to the Gospel." Madan writes John Wes-
ley: "I have daily more and more reason
to rejoice before God on their behalf [Lord
and Lady Dartmouth]. All prejudice is
taken out of their hearts, and I verily
believe their delight is with the saints
that are upon the earth." Cowper, in
"Truth," wrote of him:

"We boast some rich ones whom the
gospel sways,
And one who wears a coronet, and
prays."

Rev. John Newton addressed the first
twenty-six letters of his "Cardiphonia"
to him, and likens him to Milton's
Abdiel:

... "faithful found
Among the faithless, faithful only he
Among innumerable false, unmoved,
Unshaken, unseduced."

Dartmouth was a leader among the Cal-
vinistic wing of the early Methodists.
He sought to open churches closed against
Whitefield, and opened his own home for
services.

In 1761 John Wesley earnestly desired
to unite the evangelical clergy on a com-
mon platform. He wrote a letter, and
submitted it to Dartmouth, but for some
unknown reason he did not issue it until
about two and a half years later, on April
19, 1764. Fifty letters were sent; only
three were answered. The letter is given
in full by Tyerman in Vol. II., p. 509.
It is full of the Christlike spirit. Twelve
later attended a Conference at Bristol.
Another letter was written, July 26, 1764.
This also seems to have been first sub-
mitted to Dartmouth, and probably did
not go farther than him. Dartmouth
seems not to have enthused on the project.
Wesley suspects that he has been turned

away from him by the arguments of others. He frankly says to him:

"Have not the objections you have heard made some impression on your Lordship? Have they not occasioned your Lordship's standing aloof from me? . . . Were I not afraid of giving your Lordship pain, I would speak still further. Methinks you desire I should: that is, to tell you, once for all, every thought that rises in my heart. I will, then. At present, I do not want you, but I really think you want me. For, have you a person in all England who speaks to your Lordship so plain and downright as I do? who considers not the peer, but the man? not the earl, but the immortal spirit? who rarely commends, but often blames? who is jealous over you with a godly jealousy, lest you should be less a Christian by being a nobleman: lest, after having made fair advance towards heaven, you should 'Measure back your step to earth again?'"

Thus John Wesley "truthed it in love" to the peer, as he would to the peasant.

John Wesley wrote another and a very important letter, a political letter, to Lord Dartmouth in 1775. This letter was on the troubles which had arisen between

The Colonials and the British.

Wesley had anticipated this, and under date of March 1, 1775, he began a series of letters to "Dear Tommy" — Thomas Rankin, his chief preacher in America. In these he counsels great caution and conciliation. Within forty-eight hours of the battle of Bunker Hill, under date of June 15, 1775, he wrote to Lord North, the Prime Minister, and to Lord Dartmouth, secretary of state for the colonies, etc. That he did write to Dartmouth has been certified by George Smith, the Methodist historian, who was offered a sight of the letter if he would promise not to publish it. This he would not promise. Soon after, he obtained a copy of Wesley's letter to Lord North. He gives it in full in the appendix to his Vol. I, p. 700. Tyerman quotes largely from it, in Vol. III., p. 197. This letter should be read in full in order to get John Wesley's real attitude towards the colonists, at this time. It shows his insight and farsight. The spirit of prophecy must have come upon him in a remarkable degree.

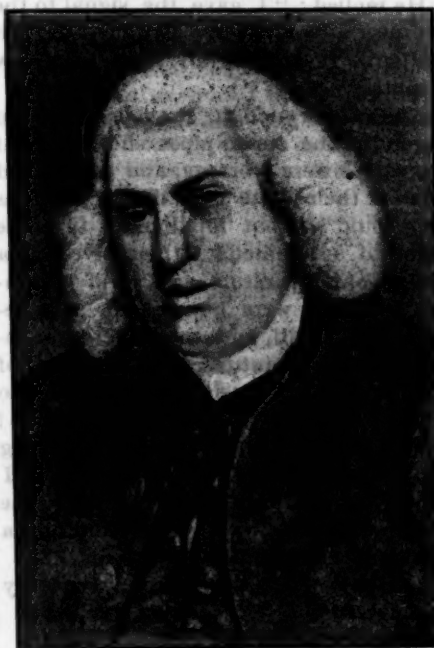
They had said: "Two thousand men will clear America of these rebels." Wesley said: "No, nor twenty thousand, be they rebels or not, nor perhaps treble that number. They are as strong men as you, as valiant as you, if not abundantly more valiant, for they are one and all enthusiasts — enthusiasts for liberty. They are calm, deliberate enthusiasts; and we know how this principle breathes into softer souls stern love of war, and thirst of vengeance, and contempt of death. We know men animated with this spirit will leap into a fire or rush into a cannon's mouth." The boastful British said: "But they have no experience of war. . . . But we have our militia — our vallant, disciplined militia. These will effectually oppose them." These utterances, Wesley showed, were worth but little.

At this time, as these letters convincingly prove, John Wesley was on the right side of the great colonial question. Would that he had remained there! But, alas! Samuel Johnson's "Taxation no Tyranny," came into his hands. He

swallowed it whole, and then turned right around against the colonists. He issued his "Calm Address to the American Colonies." The ports were closed, and but few copies could at first be distributed in America; but perhaps forty thousand copies were printed in England. It was followed by other political pamphlets of the same color.

These and John Wesley's politics made it exceedingly troublesome for American Methodists. All the English preachers, except noble Francis Asbury, and many of the people, including the Heck family, with Barbara Heck herself, being loyalists, left the country, so that, when Wesley went over to the side of Lord North and Dartmouth on the great American question, he very seriously embarrassed the American Methodist work and its workers.

When the issue was decided, he ac-



SAMUEL JOHNSON

cepted it, and nobly went to work to gather up the fragments that remained and to put the cause on a working basis. His faculty of adaptation to circumstances was one of his wonderful gifts from God. It was never more fully shown than in reorganizing the American work as the new church in the new nation — the Methodist Episcopal Church of America, organized at the Christmas Conference at Baltimore, Maryland, in 1784. A copy of the first edition of the "Minutes" of that Conference, which is also the first copy of the "Discipline," and copies of the first editions of Bishop Coke's sermon at the ordination of Bishop Asbury, and his sermon on the Godhead of Jesus Christ, are before us as we write. How Lord Dartmouth regarded this great new convert, John Wesley, to anti-colonial ideas, we do not know.

Dartmouth's name is perpetuated in New England by

Dartmouth College,

in Hanover, New Hampshire. The charter was granted by George III., of England, doubtless influenced not a little by Lord Dartmouth. The charter is dated Dec. 13, 1769. John Wentworth was then the royal governor of New Hamp-

shire, and he solicited the king for the charter. Rev. Eleazar Wheelock, of Lebanon, Conn., was the prime mover in the matter. Wheelock had been enthused by Whitefield and Edwards, and was one of the foremost of the revived evangelism of those days. As usual, a move was made to save from ignorance as well as sin, to enable the converts, and especially the Indians, to love God with the mind as well as the heart. Wheelock's school in Connecticut was the germ-cell of Dartmouth College, New Hampshire. In December, 1743, a Mohegan Indian, nineteen years old, came to Wheelock's school. After five years of training he became a preacher. His name was Samson Occom. "Moor's Charity School" was its name in Connecticut, because Joshua Moor, a neighbor of Wheelock, gave a house and a few acres of land for the school. Occom was sent to England, probably at the suggestion of Whitefield, in the interest of enlarging the school. He had access to Whitefield's aristocratic friends there, who helped him so that he brought back £1,200. Among the donors were King George III., Earl of Dartmouth, Countess of Huntingdon, Prince of Orange, Baron of Hasarswoode, Grand Pensionary of the United Netherlands, and others across the sea. The school was named for Lord Dartmouth, hoping his name would bring much revenue. In this they were disappointed. A charter for Dartmouth "Academy" was asked. In the original it is called an "academy" and a "school." Governor Wentworth changed this to college, which was granted, and the school was moved up into the woods of New Hampshire, near the Indians.

The English and Scotch subscribers did not take kindly to the college idea. The Revolution revolutionized their feelings towards the movement, but the college remained, and has grown to its present proportions and usefulness, and it still retains its good Methodist name of Dartmouth. Though it was never a Methodist college, it has given the Methodist Church not a few pillars and the Methodist ministry some noble ministers. One of our own professors — he who first urged us to use our pen — Rev. Dr. Luther T. Townsend, is one of Dartmouth's sons.

The initiation of Moor's "Charity School," and its development into Dartmouth College, were both parts of the great Methodist movement which stirred England and America so powerfully in the last half of the eighteenth century.

The present Earl of Dartmouth will visit the college the last week in October, 1904. It is probable that he will be asked to lay the corner-stone of Dartmouth Hall at that time. Though he is not a Methodist, his great ancestor helped to raise a great Methodist landmark in New England, although Dartmouth College was never a distinctively Methodist institution.

Rev. J. S. Clark, in "The Congregationalism of the Last Three Hundred Years" (N. Y., 1880), under "Congregationalist Churches of Massachusetts," says of "The Great Awakening": "Princeton and Dartmouth Colleges grew indirectly out of it, as also the mission of David Brainerd to the heathen, and the monthly concert of prayer for the world." Rev. Dr. William F. Warren, of Boston

University, wrote of such statements: "These statements are by no means exaggerated. Indeed, the one relative to Princeton and Dartmouth Colleges might well be stronger. Moreover, the noble Earl who generously contributed to the establishment of the latter institution (Dartmouth), and for whom it was named, was never ashamed to acknowledge himself a (Calvinistic) Methodist."

Lynn, Mass.

REMINISCENCES OF A KICKER

REV. JESSE BOWMAN YOUNG, D. D.

IT is worth while, sometimes, to kick — to kick insistently, vigorously, and perseveringly. Without kicking it is not possible — once in a while, at least — to secure the rights which belong to one, not as a British or American subject or citizen, but as a simple human being.

For example, a traveler set out recently from a Canadian city to Boston. The exact day, train and route, the state of the weather, and other data are on record in this office, in case it should be necessary to verify them. The morning was raw, cold, rainy, and variously disagreeable. The tourist boarded the train and found the inside of the car more uncomfortable than the platform on which he had waited while the cars were hitched together.

There, on the planks, he could walk to and fro, shake his arms, keep up his circulation; here he had to sit and shiver. The train started, with every seat filled — men, women, children, some of the latter babies in arms. And the chilly atmosphere continued.

The kicker on this occasion is not usually a complaining pessimist. He does not sympathize with the spirit of those who sneer, and sputter, and depreciate, and murmur, no matter what happens. He has for years tried to take things as they come, with some measure of equanimity, all the while trying to put his own shoulder to the wheel to make things come right, when necessary. On this occasion he concluded to kick.

He called the brakeman. "Can you not turn on the steam heat in this car? It is chilly here. These children and old people are liable to catch cold. What is the matter?"

His reply was encouraging: "Certainly, monsieur. It did not seem cold to me. I will see to it at once." And, accordingly, he went to the centre of the car, lifted the aisle-carpet, turned a something-or-other, and went on his way. The kicker rejoiced, and went on with his reading and writing.

By and by the chills began to creep up and down his spinal column. He noted people putting on overcoats and cloaks, and mothers tucking blankets around their little ones. He reached down and touched the steam pipes; they were as cold as when the train had left Montreal! But no one complained. The passengers took it as a matter of course.

Then he called the brakeman once more, and said: "When are you going to turn on the heat?"

He replied, courteously: "I have turned it on, but it takes some time to heat up these cars. It'll be all right by and by."

And the kicker sat awhile longer, no one else in the car seemingly concerned, although everybody was evidently uncomfortable. But the situation soon became unendurable. Old folks were sneezing, children were coughing, and everybody was shivering. Then the kicker tackled the conductor:

"Can this car be heated?"

"Certainly, sir. It is, as you see, supplied with steam-pipes. Are you cold? I am glad to have my attention called to the matter. In going through the train I do not notice whether it is hot or cold — I am so occupied with my work. But I will see to it at once."

And the kicker subsided, but the chilly temperature did not. It kept on for fifteen minutes longer, and then the conductor came through the car again.

"How about that heat you promised to have turned on? We are still cold here. What is the matter?"

He replied: "I gave the signal to the engineer a moment ago as we left the last station. It will be all right in a few minutes."

And, sure enough, the clicking soon began in the steam-pipes, showing that the valves were working, and the chilled pipes at their joints were trying, so far as they could without intelligence to guide them, to accommodate themselves to a change of temperature, and in five minutes the pipes were hot, the air was relieved of its chill, and the difference between the temperature on the outside of the car and the inside finally, after two hours of kicking, reached thirty degrees!

And then the brakeman came along and asked: "Is the car all right, sir? I hope you are comfortable." And the kicker was weak enough to hand him a quarter of a dollar for his services!

But the kicker was warm all the way to Portland.

ABOUT OREGON

"MICAWBEE."

STEPS were taken by the Oregon Conference, at the late session, looking to the transfer of the remains of Rev. Jason Lee, the first missionary to Oregon, in 1834, from Canada, where he died, to the Lee Mission Cemetery at Salem, Oregon, where the wife of Mr. Lee lies buried. It is understood that the family have consented to the transfer of the bones of their illustrious ancestor to the scenes of his early labors.

Not a few expressions of regret are heard in Oregon that Bishop Mallalieu is to come no more. His presidency in these Conferences of the Pacific Northwest, two years ago, was most agreeable; while the evangelistic spirit aroused by him is still on the increase, many good revivals being reported since he was here. The doors and hearts of Methodism would have been opened wide to him as the resident Bishop of Portland, though all are pleased with Bishop Moore.

The Conferences of the North Pacific seaboard are over. In presiding at these Bishop Spellmeyer has given good satisfaction. Clear-headed and manly, wanting to see the man that wanted to see him, preaching good average sermons, he has made many friends in these his first Conferences. The prediction is here made that the spirit of brotherly kindness

characteristic of almost every new-made Bishop will not after a time give way to individual idiosyncrasies and an air of episcopal authority. His action in reducing in the Oregon Conference the number of presiding elders' districts from four to three, is universally approved by both ministers and laymen. In fact, the making of four districts six years ago has never been considered anything but a blunder.

Three presiding elders out of four in the Oregon Conference closed their full term of six years at the session just closed — T. B. Ford, D. D., of the Eugene District, D. A. Watters, D. D., of the Salem, and D. T. Summerville, of the Grant's Pass District. Dr. Ford has served in all twenty-seven years as a presiding elder, but resolved at this session to quit the business, be a Christian, and a good pastor. He it is who has recently written a book on "The Presiding Eldership Structural in the Methodist Episcopal Church," a valuable little volume of 171 pages. Dr. Watters, a direct descendant of Rev. Witham Watters, the first native American Methodist itinerant, has in a quiet way made a good presiding elder. Both these have been appointed to Portland pulpits. As intimated in another paragraph, D. T. Summerville's district was snuffed out, and he was appointed to Albany. Rev. M. C. Wire, D. D., was made presiding elder of Eugene District — a man every way qualified for the place.

The Oregon Conference is making substantial progress, and yet it is no secret that much difficulty is found in providing churches with ministers up to the standard required at the compensation given. The advance of the people in intellectual development, their habits of thought and study in their business occupations, politics, literature and religion, make them fastidious in regard to a minister. He must be as intelligent, to say the least, as themselves, ready and rich in both thought and language, or they soon tire of him; and the preacher who can come up to their demands can do so much better, as a general thing, in this country of opportunities, that it is hard to hold efficient men in the pulpit here.

Contrary to general representations, the Chinese Exclusion law is not a good thing for Oregon and Washington. In these two States, especially that part west of the Cascade Mountains, vast areas of land remain unreclaimed. This land on the sides and very tops of the mountains is rich, but covered with heavy timber, or big stumps and underbrush, where the timber has been cut off. The labor required to clear this land for the plow is great, even when aided by dynamite and giant powder. This work the average Pacific Coast white man does not take to, and his politics will not allow the Chinaman to do it. In this bit of patriotism (?) both political parties try to outdo each other. The result is, more than half of western Oregon and Washington, the most productive land in the world, produces only, or chiefly, wild blackberries, wild cats, cougars and bear. The greatest need of this section is an influx of 50,000 industrious Chinamen.

This is not a fish story; but just think of it! Cherries, any amount of them, three- and a-half inches in diameter, of a deep rich mahogany color, firm, well-nigh melting in the mouth, yet tons and tons of this delicious fruit literally dried on the trees all over Oregon this season for want of picking. The strawberries, too, are not much behind — 100 carloads being shipped from one little railroad station, Hood River, to the East this year. In fact, a

man can hardly lie fast enough to give the facts, as they really are, in this land; and all where cyclones and blizzards never come, with ice seldom seen an inch thick!

MINISTERIAL COURTESY

REV. E. TIRRELL, of Plymouth, read before a Preachers' Meeting, a short time ago, a practical and timely paper on "Ministerial Courtesy," which we should be glad to print entire, but its length is too great for our space. Here are a few pertinent extracts:

To sum up the demands which courtesy makes of us in our relations to ministers of other denominations, we may say that our attitude towards them should be in harmony with our highest ideals of Christian unity. If organic unity is impracticable, Christian unity may be attained and illustrated by us continually. This requires that without the shadow of bigotry or the suspicion of narrowness we receive into our fellowship every minister whom we believe to be preaching the Gospel of Jesus Christ, heartily co-operate with him in Christian work, carefully guard his reputation, and in all things follow the Golden Rule. "Whatsoever ye would that men should do unto you, do ye even so to them."

Now pass to the consideration of the subject as it relates to us as Methodist ministers. It is hardly necessary to say that Methodist ministers hold peculiar relations to each other. These relations differ in many respects from those which they hold to ministers of other denominations, or those which these ministers hold to each other.

Under the principle of church independence, I can conceive that two Congregational churches may differ widely in character, genius and methods of work. I can conceive of such conditions existing as that the ministers of such churches may not regard themselves in any way intimately related to each other. Not so, however, with the Methodist ministers. They are instinctively, sympathetically, and even organically, bound to each other. Each of them is a member of a great connectional body, so bound together that if one member suffers, all the members suffer with him. . . .

Theoretically, every church in the wide connection is open to each minister. This makes each minister the peer of every other. At the same time the Discipline assigns each effective minister to one field of labor. While the duties to his charge are precisely the same as those of his brother minister, he may not perform those duties except within the limits of his own charge. By mutual consent there may be an exchange of services with his brother, but without such consent the law holds every minister to his own charge. . . .

While it is true that the necessarily intimate relations of Methodist ministers give room for the exhibition of all the selfish tendencies of human nature, it is also true that these relations give room for the exhibition of the highest and most beautiful forms of Christian courtesy. The exhortation of the apostle Peter, "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous," is peculiarly applicable to Methodist ministers. . . .

From the time the minister is admitted to Conference his character, his reputation, his success, and his happiness, are closely related to the conduct of his brethren. Once a year, at least, his character is weighed in the balances of their judgment. Hence it becomes the duty of each minister under the law of courtesy to guard the rep-

utation of his brothers, and, as far as possible, to aid them in their work. This duty is positive as well as negative. Negatively considered, he should never, by any word or act, in public or in private, injure the name of his brother; never in any way disparage his talents or ability. The law of courtesy requires that in all things we seek to exalt the character, guard the reputation, and increase the usefulness of our brethren. . . .

Let us now refer to cases in which we come nearer to each other than in our Conference relations. In the nature of the case it transpires that we follow and precede each other in pastoral charges. . . . Here is a large opportunity for the exercise of Christian courtesy. In some cases brethren are positively handicapped, and in others greatly aided, by the conduct of their predecessors. Courtesy demands that we do our very best to open the way for our incoming brother. . . . Having done what we could to help our brother into the charge, courtesy now demands that we leave him in undisputed possession.

I feel at liberty to draw from personal experience some illustrations of what I consider ministerial discourtesy. On the first charge to which I was appointed, the dear brother who preceded me slipped quietly back into the charge the second week after Conference, and slipped quietly around among his friends, and remarked to one of them that he had made eighteen calls during the afternoon. He failed, however, to slip into the parsonage. I do not say that a minister is never to revisit a charge and call upon his friends, but I wish to make it clear that in such visitation he should not forget that he is amenable to the law of ministerial courtesy. . . .

We are naturally led next to consider the practice of going back to former charges to solemnize marriages and officiate at burial services. These are matters that come clearly under the law of ministerial courtesy. . . . But are there not instances in which the minister is justified in returning to a former charge to assist in performing a marriage ceremony, or even acting as principal in such ceremony? There certainly are; but always under the law of ministerial courtesy. Under the law of propriety, and under the unwritten law of the church, the service belongs to the pastor of the parties. But in cases of peculiar friendship, or in cases occurring immediately after Conference, it may be allowable and fitting that the previous pastor be invited to officiate; but we insist that in all such cases there is an application of the law of courtesy. The loyal, brotherly minister will insist upon it that the resident pastor be recognized in the matter. And it is not permitted any of us to ignore this law. Suppose it be a case where the contracting parties are entire strangers to the Methodist pastor, and members of another church? Does not courtesy require that the pastor invited to perform the ceremony write a note to the brother in charge somewhat after this manner?

DEAR BROTHER: I am asked to come to — to marry A. and B. They are not members of your church, and write me that they are strangers to you, but in the absence of their pastor they desire me to perform the ceremony. I cannot feel free to do so, however, unless it meets with your approval. Hence I drop you this line.

Cordially Yours,

In all cases where the contracting parties are members of the Methodist church or congregation, the minister invited should write a frank and cordial letter to the pastor, explaining the case to him, and stating plainly that he will not come unless the arrangement is entirely satisfactory; and

the writer believes that in all cases when the pastor is at home and the parties are members of his congregation, he should at least be invited to take part in the ceremony.

Mr. Tirrell elaborated the same line of argument as applied to the attending of funerals and other services tending to keep alive and strengthen old attachments, militating against the successful grip of the new pastor upon his own people.

What May be Done

GARDEN STREET CHURCH, Lawrence, that hive of spiritual industry, is becoming a mother of churches. When the editor was pastor twenty years ago, it was even then helping to nurse into permanent self support other and weaker Methodist churches. This purpose has constantly characterized it.

Oct. 9 witnessed a splendid achievement in the same line in the dedication of the Oaklands Methodist Church at Cook's Corner, Methuen. Urgent need of church privileges arising and finding expression in this section, Rev. A. Justin Northrup, the able and indefatigable pastor of Garden St. Church, urged upon his people the acceptance of this added responsibility as the call of God. Accordingly a call was sent out asking for the opinion of every family in the neighborhood of Oaklands and Fairview. As the result of this, it was voted to form a Methodist Episcopal Church, and this was done by organizing a class. Miss Mary E. Cook gave great encouragement to the enterprise by the gift of a choice building lot. The structure is square and handsome, with an auditorium seating nearly 300 people, and accommodating 75 more in an adjoining room which opens into the audience room by means of folding doors. The edifice was built by Ephraim Searle, of Lawrence, who has built two Methodist churches in the city.

Happier people than these who now worship in their "own church" are rarely seen. Dedication day was made a jubilee season. On Sunday morning Rev. A. J. Northrup preached an excellent sermon. In the afternoon Dr. L. B. Bates delighted a large audience. In the evening Dr. Bates made an address, and the entire indebtedness of \$1 400 was provided for. Rev. R. Scoe Sanderson, the presiding elder, conducted the dedicatory exercises. Rev. Albert J. Northrup will be the pastor; Mr. Charles H. Hartwell, leader of the class; and Miss Grace Cross, superintendent of the Sunday school. The school was organized Aug. 3, 1902; the class was organized Dec. 16, 1903; and the corner stone of the new church building was laid July 1, 1904. John Barker, president of the board of trustees, presented the keys.

We desire to magnify the spirit and purpose of Garden St. Church in this matter, and to exhort other churches, especially in our cities, to imitate this example. A work of church extension may thus be carried on that will greatly strengthen our denomination in New England. Centre Church, Malden, has in this way planted several churches in the suburbs, which have grown into strong, self supporting societies. The most hopeful fields among us are these new communities in our cities, and our large charges which are contiguous should have an alert and generous eye upon such possibilities. A small amount of financial aid added to the wise judgment and direction of our experienced pastors and laymen would give us several new churches annually within our borders. We beg our people to think, pray, and expectantly watch out for these opportunities.

THE FAMILY

OCTOBER

With golden garments jewel clasped,
With amber lights and opal mist,
Bright flowers and leaves but loosely
grasped,

And mornings touched with amethyst,
October brings her gift of cheer,
Most radiant vestal of the year.

Crisp airs enfold her as she walks,
A queen along a royal path;
Spread underfoot with battered stalks
Or velvet soft with aftermath.
The cardinal burns beside the brook,
The lingering asters edge the road,
Blue gentians wear the sky's own look,
Sweet courtiers in their queen's abode.

Sometimes are floods that rush before
A furious wind of angry storm;
Sometimes within October's door
Old winter shows a fitting form —
Hoar frost and rime the garden pearl,
And heavily the smoke wreaths curl.

But rare October hath no mood
That is not gallant, brave and true.
In gayest crowd or solitude,
Dear friends, she brings her wealth to
you.

Most radiant vestal of the year,
Full dowered with charm, dispensing
cheer.

Come days of creeping dull ere long,
And days that march in sober gray;
The year wears on to even-song,
The long nights come, the cloud-hung
day;
For time upon the dial marks
The waning of another year.
October fans the glowing sparks,
And ceases; winter draweth near.

— Christian Intelligencer.

Co-operating with Temptation

IN his little book, "Steps Christward," Mr. Bridgman, the managing editor of the *Congregationalist*, tells of "a small boy who had been forbidden from going in swimming too often. He returned home one day with unmistakable signs that he had been in the water. When his mother remonstrated with him, he replied: 'Yes, I know, mother, I did wrong, but I was tempted.' 'But how did you happen to have your bathing suit with you?' 'Well, I took it along, thinking I might be tempted.'"

How often, adds Mr. Bridgman, we capitulate in advance to a temptation! We intend to yield, if only we get a chance. We do not go to meet it with our purpose immovably fixed to frustrate and defeat it. Long before the actual conflict, we have really decided that there will be no conflict at all. We will surrender. We don't acknowledge this. We go into battle with all the pretence of war. There is a great fiction of fighting, but none of the real thing, and as soon as we are really in, down we go.

The only way to conquer temptation is to set about it from the first instant, long before the temptation is on us, and to go straight through it without admitting for a moment any other thought than the thought of victory.

How often we deliberately walk into temptation! What is the use of praying, "Lead us not into temptation," if we rise from our knees and walk straight in? We carry our bathing suits with us. We go prepared for the very thing we ought to go

prepared against. The only right course is to stay away from all the temptation we dare, and to give what temptation is unavoidable just as little chance to grip us as we can.

If going in swimming is forbidden, let us take to the hills. If climbing trees is under the ban, let us make for the open meadows. — *Wellspring*.

Sending the Heart Before

A NEW sense of reality in the world beyond the grave comes to all of us when for the first time we can think of one who has been intimate in our interests as having gone there and sat down in the intimacy of its interests, which have been so foreign to us and so far away. Heaven has at once an association with us. We have a relation there. One name is known in its mysterious streets, and so its streets become less mysterious and remote to us. It is somewhat as when a mother in some little country village sends her boy to the great city, and at once feels familiar with the great city, because somewhere, lost amid its hurrying thousands, her boy is now. She talks of it with a kind of affection, as if it were almost her home, because it is the home of one she loves. She catches every mention of it, as if it were a message meant for her. To go there is the constant dream of her life, and she feels as if when she got there she would know at once the streets in which her heart has had its home so long.

So when a dear friend dies and goes to heaven, heaven at once catches and naturalizes into itself our love for him. We read about it as if we knew it, and when we think of going there ourselves, we think of it as going home, because our heart has had its home there so long.

"Day after day we think what she is doing
In those bright realms of air;
Year after year her tender steps pursuing,
Behold her grown more fair.

"Thus do we walk with her and keep unbroken
The bond which nature gives,
Thinking that our remembrance, though un-
spoken,
May reach her where she lives."

— Phillips Brooks.

'NAE MON CAN TETHER TIME
NOR TIDE"

MRS. CHARLOTTE F. WILDER.

THERE has been one subject which "my John" and I could never see from the same standpoint, and that is, time. John is methodical in everything. Like Henry VI., when he became philosophical on the battlefield, John would make life perfect by having

"So many hours to take my rest,
So many hours must I contemplate."

And he would, also, like

"To carve out dials quaintly, point by
point,
Thereby to see the minutes how they
run;"

and then remind me that there are only "a few more" until some appointed time is reached. He never has to remind himself that there are "a few more," because he is always ahead of time.

Suppose we were to plan to go on a journey, or had an invitation to a reception from 9 o'clock to 11, John seems to grab Father Time by the forelock — and,

for John, he will stand still. John has the "telescope" strapped an hour before I begin to gather the last things that go into it; or, if it is the reception, he will present himself in his dress suit about 7 o'clock, and then wonder why I cannot be persuaded to be "on time."

Shakespeare says that time travels in divers paces with divers people; but Shakespeare did not know John, for with him time has no chance at all, for John is always ahead of time! I could have read "Paradise Lost," "Faust," and the "Divina Commedia" (if my mind had been in a frame for such reading) while I have waited in hotel parlors and railway stations when on different journeys with my good husband. That seems like an exaggerated statement, but I believe it is a fact.

When Time is ahead of us, we cannot see his wings. He seems nothing but an old codger hobbling along on crutches. With me, such a vision is usually seen early on Sunday morning. I read a nice little story, not long ago, with a *hæc fabula docet*, about being ready for church Sunday morning, and I at once set the clock along fifteen minutes. I told the story to my daughter, and said I wanted to be on time, and she set the clock along. I told the story to John, and he said it was written for me, and, with the hope of my actually profiting by it, he set the clock along. But the next Sunday morning I knew I had set the clock along, and if Time ever seemed like a limping old codger that never would catch up with me, and then ended by going like an athlete with pinions of the swiftness of the wind, it was that very Sunday morning. I had begun twenty-four hours before to get ready for church, just as the model woman in the story had done; but one daughter away from home a few hundred miles called me up by telephone to tell me something she thought important, and the message had to be repeated, and some one hindered, and there went the fifteen minutes I thought I would gain when I set the clock along. The baby next door had swallowed his mother's thimble, scissors, and hairbrush — or, at least, the young mother was afraid he had! Fifteen minutes! Some one came for help — some one not of the perfumed and polite tribe, one of the sort that especially appeals to me. Another fifteen minutes!

John commences early Sunday morning, and, for that day, he is like Paul — "This one thing I do." He is ready for church, bids the family a sweet "good-by," and reaches the edifice one-half hour before service. That is beautiful — to sit in the dim, religious light and think good thoughts! I have long wanted to get such a half-hour every day, but have not yet succeeded.

One Sunday, a few weeks ago, I asked John to wait for me, and I would make a desperate effort to be on time — not exactly on his time, but I would try to get to church so that I, also, could sit a little while in the dim, religious light. We have no horse now. When we had one, John used to drive to the front gate and wait for me there, calling every minute-and-a-half up to my chamber window that it was late, and getting me so nervous that every pin I used would bend

double, the buttons on my shoes were sure to pull off, and the hooks-and-eyes on my gown would become a snare and delusion. But now we walk to church. On that Sunday morning I was anxious to walk with John, we started out in a sober, quiet, respectable sort of way, just as people of our age and respectability ought to start. We have seven blocks to walk, and when we were within two blocks of the church, all of a sudden, the bells began to ring. At the first stroke John shot off like the fire horses, leaving me — if you will pardon two metaphors in one sentence — like the wife of Æneas at the destruction of Troy, tagging on far behind. I spoke as gently as possible, and he pulled himself together, but since then I have hesitated about making an effort to walk to church with my John.

John always has been a good musician, and I have wondered if his organ of time had not been abnormally developed under some musical instructor when he was a boy. Once, after helping the older daughter, when a child, through her study of a difficult piece of music, the baby whispered to me what she knew was hardly respectful and wholly slangy: "Say! Marmee! isn't papa death on time?" Of course I looked at the child reprovingly, but I am not sure but that she had a philosophy on the subject that it might be well to investigate. This daughter who had been so well trained on time in her first lessons in music grew into the same prompt ways of her father. She was never late at church or school. The alarm clock, if it failed to rouse her, had the slipper-spoon hung on it. The horse left the stable-yard on its way to the college-gate at exactly such a minute, spring, fall and winter. I look at the girl, now woman grown, and wonder however she did it all. She and her father are so much alike in many ways; and I look, especially, at this beautiful trait of character of always being prompt, and wish that I had their faculty of getting hold of Time's forelock, and never, never had the horror of seeing only the back-side of his scalp, as bare and smooth as a billiard ball.

Yet, after all, if I stop where Reflection sits and get a little light from the past, and look at this question from all sides, I believe I really accomplish as much as John, or even as much as our bright daughter with the same well-developed trait of her father. Sometimes I suspect that John himself is fairly well satisfied that my organ of time is all right, or — well! may be he thinks it useless to complain. Only last Saturday evening, when we were talking about the duties of Sunday morning, and I said I wished I could get to church as early as he did, he gave a little sigh, and musingly replied: "I feel very much like the grand old Scotch minister who, one warm summer afternoon, was preaching with great animation to a large congregation. After speaking about ten minutes a painful impression seemed to cross his mind, and he instantly stopped. After a short pause he leaned over his desk, and, looking at his audience, said in a mournful voice: 'Toots! what's the use preaching to you? You'll never be a bit the better! Amen!' and preached no more that afternoon."

Manhattan, Kan.

CONSOLATION

Hast thou forgotten God who gives the rain?
Plenteous and merciful the long showers pour
On parching fields where dust and drought were sore;
Yet will thine eyes watch out the night again?
Peace on the shadowed hills and sky is deep;
Shall not thine heart be comforted with sleep
As earth is comforted and lulled of pain?
Belov'd thy prayer the heavens are brazen still,
Nor yet to cool thy thirst the fountains fill.
Nevertheless His word shall not be vain.
What hope hath earth, gasping at yesternoon?
What hope hast thou, whose comfort shall be soon?
Are ye not in His hands for bliss or bane?
Tomorrow, where the upland fields lay black,
Thou shalt go forth and look on life come back;
Harvest shall follow seedtime yet again.
Tomorrow, where thy heart lay withering,
Fountains of love before His feet shall spring;
Peace shall repay thee sevenfold for pain.
Hast thou forgotten God who gives the rain?

— MABEL EARLE, in *Atlantic*.

CHURCH FAIRS AND WOMEN'S SHARE IN THEM

SUMMER is fast drifting by, and with it is passing the only leisure time of many busy women. They sit, daintily dressed in cool muslins and soft, thin wools, on vine-shaded verandas, their hands occupied with embroidery or knitting while somebody reads aloud. These women most of the year, at home, are notable housekeepers, cumbered like Martha with much serving. The trivial round, the common task, absorbs their energies and lays waste their health. One maid or none is the complement of their domestic help, and their duties are multiform. John is to be cared for, his breakfast and his dinner are to be served in comfort and punctuality, the house is to be kept in spotless order, the children are to be sent to school in season, and everything that falls to the lot of the ordinary American married woman is to be seen to consecutively seven days in the week. On the Lord's Day the good woman of the Martha type goes to church as conscientiously as she of the Mary spirit and habitude, and, equally with the latter, she aspires to have her share in the church work. But she is confronted with a two-sided problem. On the one hand, she has no time, and on the other, no money.

Wherefore, she pledges herself to aid in the church fair, or the church supper, planned with foresighted and forehanded thrift by the Ladies' Society of Willing Workers, and when summer comes and she has a bit of a holiday, she crochets bedroom slippers and knits babies' sacques, and fabricates white and fleecy shawls, and produces centrepieces and dollies, that her table may be generously equipped. She presses into the service as many of her friends as she can persuade to neglect their own church work in favor of hers, and as she sews her heart is warm because of the Hindu girls she is going to educate, or the shabby lecture room she is assisting to a new carpet, or the fund to pay off the church debt that is slowly accumulating and to which she wants to contribute. She has ordinarily no leisure, as I have said, for I am thinking of a matron who does not teach in the Sunday-school and who seldom acts as unofficial assistant to pastor in the line of calling on the sick or the neglected. These forms of activity she must leave to the sisterhood who have either

larger means than herself or who more lightly carry the responsibilities of housewifery.

And she has very little money. Even when fully sharing her husband's confidences and his purse, the margin that she can give away is pitifully small. At few seasons in the year does she spend money on luxuries. Fancy-work traditionally belongs in her thought with holiday-making. True, she would more wisely utilize the time she gives it to watching the birds, or tramping about with the children, or finding wild flowers, but — she is more contented and much more sensibly employed, in her own eyes, when she is sewing for a church fair.

A few weeks later and her autumnal preserves and pickles, the new jars of which will burden her shelves for the winter's consumption, will yield their tribute to the same end. The money squeezed out of household supplies by women who have no command of money, and who render an account of what they spend, often to critical and unsympathetic husbands, must receive the blessing that the Lord bestowed on the widow's mite. It is as hardly gained, and represents as much love as did that famous coin cast into the treasury and immortalized by the Master's approval.

Now, after much preparatory work, the period of the church fair draws near. The good women of the church, the rich and the poor alike, are enlisted, and week after week they meet together, grow better acquainted, and in real sociability toil on to one end. I remember well a church in which there was room enough for caste feeling in the mingling of opposites in the congregation, and I recall the aristocratic and gently bred women who wrought side by side with others who were not very refined, who perhaps were illiterate. "I always boil a 'am,'" said a sweet-voiced English woman whose h's were always misplaced, "hand then I 'elp in the kitchen hand wash the dishes." Bless her dear heart, she did. Year after year she came with her ham, beautifully cooked, and she put on her apron, rolled up her sleeves, and washed dishes for the sake of the church she loved. Now, meeting her and talking to her, and never dreaming of keeping her at arm's length, were the Judge's wife, and the Senator's sister, and the Doctor's daughter.

Nothing obliterates the caste-line as a church fair does. We do find it, obviously out of place, in a church sociable, where there are often the patronizing and the patronized, but it is rubbed off in the democracy of the hard work and the putting together of the fair.

In the ideal church there will be no caste line to worry about. I am sure there will be none in heaven. Yet even there society may fall into congenial groups, and in the many mansions, as in the moving tents, like may seek like.

Women are in a measure forced to do not what they wish, in church work, but what they must. In a church of my girlhood there was a consecrated young preacher whose sermons lifted one far above the commonplaces of the secular day. It was a joy to hear him, and we felt as if the angels had drawn near when the echoes of the last hymn died into silence and we mutely left the sanctuary.

That same church had a superannuated sexton, and the dust on the pews soiled light gloves and disturbed fastidious worshippers. Said one good woman, "When Mr. — was preaching today, I made up my mind that next Sunday morning he should preach in a clean church." She kept her word. The secularities were as the scaffolding which was needful for the spiritual

building. I am fain to think that they must still be largely committed to the efficient hand of God and thoughtful housekeepers who cannot abide small negligences. I yield to none in the conviction that the excellent way, the way beyond others, is that of systematic giving, and I am sorry that our missionary and other enterprises of a religious order cannot always be thus maintained. But my point, submitted to the women of the church, is that church fairs are not wholly to be deprecated, and that the efforts to build up Christ's kingdom, even if purely secular, may, if honest and sincere, find favor in His sight. I have too often known them to bring out the timid, encourage the faint, and develop latent talent, to suffer their disparagement or condemnation without a word in their defence. — MARGARET E. SANGSTER, in *Interior*.

His Old Father Satisfied

TWENTY years ago a discouraged young doctor in one of our large cities was visited once by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the door closed on the last patient, when the old man burst forth:

"I thought you told me that you were not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow-men? Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men." — *Selected*.

A Nerveless Woman

"**W**HAT a rest and delight she must be to that nervous family of hers!" some one remarked of a calm-faced little woman, whose nerves seemed conspicuous by their absence. "I have never seen her flurried or worried."

"Such people can be very restful and soothing," remarked a listener, judiciously, "or they may be, as I have found some of them, the exactly opposite. Now I don't know this Mrs. Blackwood at all, but I do know another woman who has no nerves of her own, but whose husband and son and daughter are plentifully supplied with them, and she would drive me to the verge of distraction if I had to live with her. She is so ostentatiously calm. She has such quick, amused eyes for the nervous haste and excitability of others. 'Don't worry,' she will say with a smile dancing in her eyes, when some nervous friend has

missed a car, after making a frantic effort to catch it, 'there'll be another along in two minutes. I never let such trifles worry me. I make it a point never to run for a car.'

"I can testify to that—she made me miss one once by a piece of exasperating slowness, when I was pressed for time, and we were late to a lecture in consequence. But, 'I never let anything like that worry me,' she said."

"I have seen her husband come home harassed by some unpleasant event of the day, and I knew she could smooth some of the wrinkles out of his forehead if she would listen sympathetically—if she would only mix that cheerful, untailing optimism with some evident sympathy for his anxiety. But no, she doesn't do that way. She reminds him facetiously that care killed a cat, or that it isn't her way to take life so hard, and he goes off with the nervous lines deeper than ever. She is the same way with her children, and they are much more apt to confide their anxieties and perplexities to some woman with a larger share of nerves and quicker sympathies." — BERTHA GERNEAUX WOODS, in *Observer*.

Two Visits

THE brave old face was serene and calm as Mrs. Burton looked out from behind the muslin curtains, although the cruel pain that was slowly eating her life out was worse than usual that day, and her hands had trembled so all the afternoon that she had had to lay aside her embroidery.

The door opened, and Myra Burns stood on the threshold.

"May I come in, Mrs. Burton?" she asked. "I thought you would be all alone, and so I came to cheer you up a bit. Mother sent this little glass of jelly," laying it on the table as she spoke.

"Thank you very much, Myra," Mrs. Burton said, with her bright smile. "You and your mother are very kind to remember me."

"Well, I do think people should be kind to any one who is old," Myra said, seriously. "Old people have so many pains and aches, and so many weary hours that we young people know nothing about. I brought you a book, too, Mrs. Burton. I haven't read it, but I think from what I've heard of it that you will like it. We are all going out to the park tonight, so I must hurry home and dress. Good-by! No, don't trouble to rise. I will come again soon."

When she was gone Mrs. Burton sighed, and sat in silence for a few moments.

A knock sounded on the door and Grace Heath, in her quick, impulsive way, came in.

"O Mrs. Burton!" she cried, "what would I do without you to help me in time of need? Will you show me how to hemstitch? I want to do a pair of towels for Aunt Nellie. Won't she be surprised? She thinks that I don't know a needle from a clothespin, and I didn't either, until you took pity on me and showed me how to do things."

When the hemstitching lesson was over, Grace took Mrs. Burton's thin hand and laid it lovingly against her cheek.

"Mrs. Burton," she said, "I want to tell you something. I was cross with Ellen this morning. She scorched my muslin dress, and I scolded her; but when I passed by your windows on my way to school I thought of you sitting in here alone, so sweet, so brave, so patient, bearing all your pain without a murmur, and something rose up in me that shamed my ugly, black temper, and I went back and

told Ellen how ashamed I was of the way I had spoken. I asked her to forgive me, and I asked God to forgive me, too," she added.

Mrs. Burton took the bright young face between her two trembling hands.

"May God bless you, Grace, my child, for the happiness you bring to me every time you come!" she said.

One brought gifts, the other brought understanding love. — *East and West*.

BOYS AND GIRLS

THE CONCEITED GRASSHOPPER

There was a little grasshopper
Forever on the jump;
And as he never looked ahead,
He often got a bump.

His mother said to him one day,
As they were in the stubble,
"If you don't look before you leap,
You'll get yourself in trouble."

The silly little grasshopper
Despised his wise old mother,
And said he knew what best to do,
And bade her not to bother.

He hurried off across the fields —
An unknown path he took —
When, oh! he gave a heedless jump,
And landed in the brook.

He struggles hard to reach the bank —
A floating straw he seizes —
When quick a hungry trout darts out,
And tears him all to pieces.

Good little boys and girls, heed well
Your mother's wise advice;
Before you move, look carefully;
Before you speak, think twice.

— *Selected*.

THE "C. O. C."

J. L. HARBOUR.

IT was Lucy Dayne who "thought it up." The other girls in the Wycliffe High School declared that it was "just like Lucy" to evolve such an odd and truly original name for the club, and that it was also like her to plan the purpose of the club.

"Another club?" said Helen Wiley, when Lucy proposed that they organize a new club in the school. "Why, Lucy, do you think that another club is really needed in the school? Let me see, how many are there now? There's the Jolly Good Time Club, the Merry Thought Club, the Happy Day Club, and the"—

"But my club—our club, if you join it—is to be different from any of the others," said Lucy. "I have no fault to find with any of the clubs you have named, but none of them come up to my idea of what a club for a lot of healthy, active girls with a good deal of spare time should be. I plan that our club shall be exactly what its name, 'C. O. C.,' stands for."

"But you haven't told me yet what those cabalistic letters stand for."

"And I'm not going to unless you join the club," replied Lucy. "Only the name of the club shall be a secret, for I don't think there is any need of secret societies among girls. All that this club does shall be open to the observation of the world. And I'll tell you what we'll do—we'll make the first girl who guesses

the name of the club an honorary member."

Ten girls of from fourteen to sixteen years of age met at Lucy Dayne's home that evening and organized the "C. O. C. Club," and by the end of the week Lucy's brother, who worked in the shop of a jeweler, had made each of the girls a pretty little pin of silver wire twisted into a monogram composed of the initials of the club.

Of course there was eager curiosity on the part of the other girls in the school to know what C. O. C. meant, but in response to all inquiries Lucy said, merrily:

"Keep your eyes open, and find out the name of the club by observing what it does. 'By their works ye shall know them,' may well be applied to the C. O. C. And we mean to prove that girls can keep a secret by not telling the meaning of the name of our club."

Within a week Myrtle Davis said to Myra Thompson one evening after school:

"Do you know what the girls of the C. O. C. Club have done?"

"No — what?"

"They have planned to have a sale at Lucy's house and use the money for the purpose of sending crippled Mattie Duncan to the seashore for a month."

"That is good."

"And some member of the club goes every afternoon after school and reads to blind old Mrs. Shore for an hour. You know her daughter has to be away from home all day washing and ironing, and the poor old blind woman is left alone. But what has this to do with the name of the club?"

"I can't imagine. Lucy told me this morning that the C. O. C. Club had planned to distribute flowers to the patients in the hospital this summer, and they are going to take a baby carriage some one has given them and wheel babies out for poor mothers."

"What queer things for a girls' club to do!" And then she added: "What can that C. O. C. mean?"

"I'll never rest until I know, if I have to lie awake nights puzzling it out."

"You are fishing for that honorary membership in the club, are you?"

"Well, to tell the truth, I think that it might be worth while to be a member of a club that *does things* as that club does. Sometimes I really think that our Jolly Good Time Club might put in at least a part of its time doing something else beside having fun."

The other girls in the school and the other clubs noted with eager interest the movements of the C. O. C. Club, and there was increased curiosity regarding the significance of the odd name when it became known that the club had undertaken the rather stupendous task of raising a hundred dollars for the support of a free bed for a year in the town hospital. The bed would cost two hundred dollars, but a wealthy woman in the town, an aunt of one of the members of the C. O. C. Club, had said that she would give one hundred dollars if the girls of the club would raise the other hundred.

"And we can do it, girls," said Lucy, with high courage. "In the first place, we will have the sympathy of the public in our efforts to raise the money. I pro-

pose that we raise a part of the money by giving a lawn party. My uncle, David Parsons, has the best lawn in the town for a lawn party, and as he is president of the hospital board, I feel sure he will let us have his lawn for our party. If we can raise that hundred dollars at our lawn party, we will surely have justified our right to the name we have chosen for our club."

"Do you know that the other girls are just crazy to know what C. O. C. means?" said Kitty Ross. "Half a dozen of them have tried to get me to at least give them a hint as to its meaning."

"Don't you tell," said Lucy, promptly.

"Doesn't it occur to you that this little mystery about the meaning of the name of the club, and the curiosity it arouses, help to keep up an interest in the club? I hope no one will guess the name before the lawn party. You know that — O girls! I have thought of something!"

"You are always doing that, Lucy."

"But this is a real happy thought. See if you don't think so! Let's give a prize of some sort to the person who guesses what C. O. C. means at the lawn party."

"That might be a good idea," said Belle Ray.

The other girls were of the same opinion, and it was announced that a prize would be given to the person attending the lawn party who guessed the meaning of C. O. C.

The day came with clear skies and balmy air, or, as Lucy said joyfully —

"With breath all incense and with cheek all bloom."

The eager, expectant members of the C. O. C. Club were early on the lawn of Judge Parsons, making ready for the arrival of their guests, and the attendance far exceeded their highest expectations. It was the first time Mr. Parsons had ever allowed his beautiful grounds to be used for this purpose; but he was greatly interested in the success of the new hospital in the town, and he not only donated the use of the lawn, but, as the joyful Lucy said, he "threw in" a great many beautiful decorations and furnished all the Japanese lanterns and a large electric light for the evening. Belle Ray's father was owner and editor of the paper in Wyndom, and he had complied with Belle's urgent plea for him to "boom" the party all he could.

"How thankful we should be for this perfect day!" said Lucy, when she met the other girls on the lawn. "It couldn't have been finer if we had had it made to order. Now we must work like beavers to complete the success of the affair and prove that we are a club of" —

"Sh — sh — sh — sh!" said Nelly Sinclair. "You came near saying the name of the club right out, and some one might overhear you, for we are very near the street."

From almost the time of the first arrival of the guests until the close of the afternoon persons were coming to Lucy with guesses as to the meaning of C. O. C. Some of the guesses were very amusing, and others were "dreadfully near," as Lucy said. When Lucy made a blunder while serving at the ice cream booth and did not give big Tom Ray-

mond change enough lacking fifty cents when he paid for his cream with a two-dollar bill, he said, regally:

"I know now what your C. O. C. means, Miss Lucy. It means 'Cheat, O Cheat!'"

"Come, O come! Don't be so rude!" retorted Lucy, merrily.

There was, as the girls said, "no end of fun" during the day, but no one had guessed the name up to five o'clock in the afternoon. At that time dear old Grandmother Drewe, a snowy-haired, sweet-faced invalid who had for years gone out only in a wheel-chair, was brought in her chair to Lucy's refreshment booth. Three or four of the other members of the club and a great crowd of guests were around the booth, but room was made for Grandmother Drewe's chair, and she said to Lucy:

"I just wanted to come and congratulate you and the other girls of the club on the splendid success you have made of your lawn party. I hear that you are certain to make even more than a hundred dollars, and you have given a great many people a happy afternoon. I don't know when I have enjoyed myself so much. I have been trying to think what the meaning of the mysterious C. O. C. might be, but I never was at all good at guessing riddles or conundrums, and this one goes quite beyond the power of my feeble brain. But no matter what it may mean, you are a club of consequence, for" —

"Oh, you've guessed it! You've guessed it!" cried Lucy, clapping her hands gleefully, while the other girls did the same.

"I have guessed what — the name of the club?" asked the old lady.

"Yes, indeed!" cried Lucy. "A Club of Consequence! That is what our 'C. O. C.' means! Of course it sounds a little vainglorious, but we have really tried hard to live up to the name; and we wanted a name that *meant* something, and that we would take pride in living up to. You see we belonged to several clubs formed for the purpose of having a good time, so we thought we would organize one having real work and work of consequence for its object; and, you, dear Grandmother Drewe, are our honorary member, and we are proud to have you one of us, for you are a member of 'real consequence.' Bring forth the prize, Nelly!"

The prize was a set of Longfellow's poems in two volumes in blue and gold.

"My favorite of all our American poets," said Grandmother Drewe, with sparkling eyes, when the handsome box containing the poems was laid in her lap. "What hours of pleasure I shall find in these beautiful books!"

The lawn party was such a triumphant success that Judge Parsons made a little speech to the guests before they went away. He announced that the money for the free bed in the hospital had been secured, and added:

"And I am sure that you will all agree with me that our young friends here have well earned the right to the significant name, the 'Club of Consequence,' for any club engaged in doing that which will bring happiness to others has the right to regard itself as a club of consequence."

Dorchester, Mass.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson V

SUNDAY, OCTOBER 30, 1904.

2 KINGS 6: 8-23.

ELISHA AT DOTHAN

I Preliminary

1. **GOLDEN TEXT:** *The angel of the Lord encampeth round about them that fear him, and delivereth them.* — Psa 34: 7.

2. **DATE:** About B. C. 890, or according to more recent chronology, about B. C. 850.

3. **PLACES:** Samaria, the capital of Israel; and Dothan, twelve miles north of Samaria.

4. **HOME READINGS:** Monday — 2 Kings 6: 8-23. Tuesday — Psa. 125. Wednesday — Psa. 27. Thursday — Psa. 91. Friday — 2 Chron. 32: 1-8. Saturday — Rom. 8: 24-32. Sunday — Psa. 118: 1-14.

II Introductory

We have had illustrations of Elisha's wonderful gifts as a miracle-worker; to-day we study him in his no less remarkable role as a seer. The Syrian forays into Israel had been resumed, and were commanded by King Benhadad in person. He plotted a series of ambushes, consulting with his captains what points to occupy; but, however secret and stealthy his movements, he found himself invariably thwarted. The Israelites, forewarned by Elisha, had either anticipated his intentions and possessed themselves of the strategical spot, or they assured themselves by spies that the enemy was there and forebore to expose themselves. Suspecting treachery, the Syrian king demanded of his captains which one of them was playing traitor. No one of them was guilty, was the reply; it was all owing to Elisha, the prophet in Israel, whose supernatural gifts were such that he could tell his king "the words that thou speakest in thy bed-chamber." The wily Benhadad thought he could stop further revelation of his plans by capturing the prophet; and, learning that he was in Dothan, sent a powerful force by night to invest the town. Their presence and threatening array were discovered in the early morning by Elisha's servant, who in great alarm hastened to his master with the tidings. The unruffled prophet tried to dispel his fears by assuring him that "they that be with us are more than they that be with them;" but, being unsuccessful, he prayed that the young man's eyes might be opened. The prayer was answered, and lo! before the spiritual gaze of the entranced servant appeared fiery horses and chariots, filling the whole mountain, a dazzling, awe inspiring host, the heaven-sent body-guard of his master.

In answer to a second prayer of Elisha, the Syrians were smitten with a sort of "visual bewilderment," so that they were completely at the mercy of the prophet when he came forth to meet them. He persuaded them that they had mistaken the city, and offered to lead them to the man they sought. They followed after him, and he conducted them to Samaria. On entering the capital city of their foes, their eyes were no longer holden. They saw at a glance how they had been duped, and in what danger they stood. They heard King Jehoram inquire, "My father,

shall I smite them?" But their fears were set at rest when Elisha forbade the use of the sword; and it gave them a new idea of the way of treating captives when the king, at the prophet's order, prepared a great feast for them, and then dismissed them to return to their master. Against a foe so merciful and against a prophet so wonderfully endowed, they had not the heart to longer strive. "So the bands of Syria came no more into the land of Israel."

III Expository

8. **King of Syria** — Benhadad II.; after ward murdered by Hazael. **Warred against Israel.** — There had been a partial cessation of hostilities after the battle of Ramoth Gilead and the death of Ahab, except for occasional forays across the border, chiefly for plunder. Took counsel with his captains — planned ambushes.

9, 10. **The man of God** — Elisha; so called because he represented God, bearing His messages, revealing His will. Sent unto the king of Israel — Jehoram. **Beware that thou pass not such a place.** — The king of Israel was thus forewarned of every trap laid by his crafty enemy, and could act accordingly. King . . . sent to the place — to be interpreted in either of two ways: Jehoram sent spies to assure himself that Elisha's warnings were true; or he anticipated the Syrians by himself preoccupying the spot which they had decided to secretly seize. Saved himself there. — Strictly, "he was ware," the verb being the same as that rendered "beware" in the preceding verse. Not once or twice — as we say, "over and over again."

11, 12. **Heart of the king . . . sore troubled** — very naturally. He was vexed, perplexed, made suspicious. Evidently his intended movements could not have been guessed so exactly by his foe. Some one must have revealed them. Will ye not show me which . . . for the king of Israel? — After some particular occasion, when his proposed movement had been decided upon with every precaution of secrecy and yet had been frustrated, the disappointed, angry king put this searching question to his counselors. Some one of us is playing false; who is it? One of his servants — Naaman perhaps. Elisha . . . tellest . . . words thou speakest in thy bed chamber. — The harem in the East is the place of almost absolute privacy. Elisha was, therefore, accredited with knowing and divulging the most secret words which the king could possibly speak. Of course, if the king's domestic secrets were instantly known to Elisha, his military schemes would be equally open.

This gift of secret sight, while one is in clear possession of all the faculties of consciousness, is similar to that of prophecy. The prophet only sees what others do not see when Jehovah grants it to him, and his sight does not apply to all things whatsoever, nor to all events as its legitimate objects, but only to those things which pertain directly or indirectly to the relation to Jehovah and to the guidance of the people of Israel as a nation, or as individuals. Moreover, it is not in the power of the prophet, by any physical and ever-availing means, to bring about this state of soul at will. This sight is therefore something entirely different from so-called clairvoyancy, which has nothing in common with divine revelation (Bahr).

13, 14. **Go and spy** (R. V., "see") where he is. — If he can capture the prophet, he will no longer be thwarted in his plans. He is in Dothan — a hill town, about a dozen miles north of Samaria. Here Joseph was sold by his brethren (Gen. 37: 17). Sent . . . horses and chariots and a great

host — a large force to hem the town in and prevent escape. Came by night and compassed the city about. — Humanly speaking, Benhadad was successful this time, Elisha was caught in the net. But "how blind to imagine that he who could tell his secret counsels could not also frustrate the movements of his spies" (Terry).

15, 16. **When the servant** — not Gehazi, for he had been smitten with leprosy and dismissed. This new servant had apparently but little experience of his master's powers. **Was risen early.** — The words imply unusual earliness. Quite likely the arrival of Benhadad's force had been reported to the town. A host compassed the city. — The terrified servant probably made a circuit of the walls to see if there was any unguarded point. **Alas! my master, how shall we do?** — The servant's faith was weak. He saw nothing before him but death or captivity.

16. **Fear not.** — Elisha's faith kept him calm and undismayed. He tried to bring his servant up to his own level of fearless trust. **They that be with us are more,** etc. — Elisha was no stranger to the invisible world. He knew that he was begirt by angelic spirits whether he could see them or not; and, therefore, though an host encamped against him, yet would he not fear.

Napoleon said, "God is on the side of the heaviest battalions." Athanasius said: "God and one man are always a majority." Napoleon trusted in the battalion which could be seen on the field; Athanasius trusted in the battalions which God can bring into any field, "even thousands of angels," and the "ten thousand times ten thousand" who minister before Him (Trumbull).

17. **Elisha prayed.** — The young man was evidently still the victim of terror. He quite likely asked what and where this protecting host was. **Lord . . . open his eyes.** — Give him the demonstration which he craves. Uplift him into that ecstatic state in which what is unseen to the bodily eye becomes visible to the spiritual perception. **The mountain was full** — Dothan was built upon a hill. Its base was invested by the Syrian host, but around its summit, hovering over its walls, filling the streets, were fiery steeds and champions, "symbols of the protecting power of heaven. Fire, as the most ethereal of all earthly elements, was the most appropriate substratum for making the spirit world visible" (Keil). **Round about Elisha.** — The servant perceived that this celestial host was Elisha's body-guard.

Thus it is that the blessed angels of God have ministered from time to time to His people, in the days of their distress. They pity our frailties. They are as ready to help us as the bad

Scrofula

Is very often acquired, though generally inherited. Bad hygiene, foul air, impure water, are among its causes. It is called "the soil for tubercles," and where it is allowed to remain tuberculosis or consumption is pretty sure to take root.

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angels are to tempt us. Always they stand, looking in the face of God to receive orders, which they no sooner have than they readily dispatch (Spencer).

18. When they came down. — The "coming down" is explained by the hills surrounding that of Dothan. As the Syrians "came down" to capture Elisha, he went down to meet them. Smite this people with blindness. — The Hebrew word for "blindness" in this case is peculiar. It is a compound one, and may be rendered "visual bewilderment," "hallucination." The corresponding word in the Syriac version means "spectres," "swimming vision." Evidently the infiction was not one of total blindness.

19, 20. This is not the way, neither is this the city — an ambiguity of speech which the commentators explain by calling it a stratagem of war, and therefore lawful, or by claiming that Dothan was not Elisha's home. Led them to Samaria — about twelve miles away. Lord, open the eyes, etc. — a prayer immediately answered. In whatever way their eyes were miraculously "holden," the disability was now removed. The Syrians found themselves in the presence of Elisha indeed, but also, to their great chagrin and dismay, in the heart of the Israelite capital and surrounded by their foes.

21, 22. The king said . . . My father — using the respectful title by which the prophets addressed their chief. Shall I smite them? — "Shall I utterly smite them?" Literally, "Smiting, shall I smite them?" Thou shalt not. — Even had they fallen into the king's hands by the fortune of war, Elisha reminds him, their lives would have been spared; much more so now when God had wrought this miracle to convince these Syrians how powerful He was, and how vain were their attempts to seize or in any way harm His prophet. Set bread and water before them. — "If thine enemy hunger, feed him," etc. They came on a hostile message. Treat them as guests. Disarm their enmity by kindness.

23. Prepared great provision for them — provided a generous feast for them, and then dismissed them, to go to their master, as the prophet had directed. Bands of Syria came no more. — Hostilities ceased for the time. The Syrians were either ashamed into good behavior by Elisha's forbearance, or convinced that it was useless to wage war against a people defended by so powerful a God as Jehovah, perhaps both.

IV Inferential

1. The salvation of a State is not in its armies, but in good men to whom God communicates the secrets of His wisdom.
2. The wicked are "troubled" when their devices come to naught. They never suspect that God is working against them.
3. How safe it is to trust in Him who knows all the wiles of the adversary, and can direct us how to escape from them!
4. There is no privacy which shuts out God.
5. "The angel of the Lord encampeth round about them that fear Him, and delivereth them."
6. Those who live near God escape fear and see visions.
7. The invisible world is more real than the material world; for "the things that are seen are temporal, but the things that are unseen are eternal."
8. Those who fight against God must expect to be blinded and humbled.
9. "If thine enemy hunger, feed him."
10. The victories of peace are more glorious than those of war.

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DEAR SIR:

JAN. 11, 1904.

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frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

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V Illustrative

We have here lifted for us for a moment a corner of the curtain that hides from us the invisible world. The miracle is not in the scene disclosed, but in the supernatural opening of the eye to behold it. This invisible world, lying all above us and around us, and full of the evidences of God's providence beyond all that visible nature ever furnishes, is a truth too little taught by our best modern theology, and wholly ignored by our most pretentious science; and yet what has the latter to say against it? A careful study of the Scriptures shows that the world has a larger population than our ordinary means of knowledge would lead us to suppose. Invisible beings, superhuman if not angelic, having ethereal vehicles of motion, and of vast force, may occupy, not merely the surfaces of the earth, and of other bodies, which we suppose to be inhabited, but fill the air, the ether lying above the air, and all the intervening resisting space between the remotest parts of the earth, visible to our telescope. There is nothing incredible, irrational, or unscientific in the idea. The consoling doctrine of mighty invisible agencies forming vast hosts under God's direction, working in na-

ture, perhaps in its most interior depths, and all for the carrying on of His moral kingdom, is too clearly presented on the face of the Bible to be denied. It is mentioned by the prophet here, not as a casual circumstance, but as having a constancy and a commonness equal to anything in what we call the visible sphere. He prays that the young man's eyes may be opened, that is, that his inner sight may be supernaturally quickened to discern the mighty fact. This tradition of guardian angels, and of guardian genii, and of an all-surrounding and invisible world, has ever been in the human mind. We find it strikingly set forth by the old poet, Hesiod: "Thrice ten thousand watchers of mortal men walk the broad life-giving earth. Clothed in air, they scan the just and evil deeds of men." Milton doubtless had reference to this passage when he makes it part of Adam's address to Eve in their evening worship: —

"Nor think, tho' men were none,
That heaven would want spectators, God want
praise.
Millions of spiritual creatures walk the earth
Unseen; both when we wake and when we
sleep."

This is a rational as well as a glorious belief. Well says an author of note, "To insist that nothing exists but what the human eye can see is more worthy the intellect of a Caliban than that of a Milton or a Newton" (Tyler Lewis).

OUR BOOK TABLE

NAPLES. Painted by Augustine Fitzgerald. Described by Sybil Fitzgerald. Published by Adam Charles Black: London. Sold in America by the Macmillan Company: New York. Price, \$8, net.

The paintings, 80 in number, engraved and printed by the Carl Hentschel Colour-type Process, are a delight indeed to the eye, and faithfully reproduce in all their richness of rare tinting the many lovely villas, views, gardens, fountains, street scenes, and peasantry types, found in the various towns around the Bay of Naples. These towns—Pompeii, Sorrento, Amalfi, Paestum, Ischia, Capri—together with Naples itself, are also admirably set forth in the letter press. We hardly think this section of Italy has ever before been so completely and satisfactorily pictured. The volume is an exquisite souvenir of travel in that direction.

IMPERATOR ET REX (William II. of Germany). By the author of "The Martyrdom of an Empress." Harper & Brothers: New York. Price, \$2.25, net.

This anonymous author, whose unrivaled knowledge of European royalty and skill in portraiture are widely known, here pictures Emperor William as he really is. No monarch has been the subject of more misconception and wilful calumny than William II. of Germany. In this volume he is shown to be a warm-hearted and impulsive man, and his family and charming home life are pleasingly described. His history is traced from boyhood to the present time, with the most enthusiastic appreciation and a very marvelous knowledge of the innermost workings and intrigues of palace and court and details of domestic history as well as political history. One is frankly taken behind the scenes and becomes acquainted with many strange episodes affecting high-placed personages. It is a book difficult to lay down, however great one's hurry. Its thoroughgoing partisanship must be called, however, a defect so far as its historical value is concerned.

THE ESCHATOLOGY OF JESUS; or, The Kingdom Come and Coming. A Brief Study of our Lord's Apocalyptic Language in the Synoptic Gospels. By Rev. Lewis A. Muirhead, B. D. A. C. Armstrong & Son: New York. Price, \$1.50.

The author takes pains in his preface to warn his readers that they will not find in the book what the title would naturally lead them to expect—the statement of a program stamped with the authority of our Lord as to what is to happen after death. He does not think Jesus had definite ideas as to the how or when of the collapse or transformation of this world. The design

of the lectures (given at Glasgow), he says, "has been to indicate not any series of events announced by Jesus as destined to take place in the unseen world, but rather what I conceive to have been His attitude of mind towards the entire range of subjects commonly denoted eschatological." The book is one for specialists in the science of theology rather than for the general public, or even for the ministry, who will not find in it much of particular interest or importance.

WORDS OF KOHELETH, SON OF DAVID, KING IN JERUSALEM. Translated anew, Divided according to their Logical Cleavage, and Accompanied with a Study of their Literary and Spiritual Values, and a Running Commentary. By Joan Franklin Genung. Houghton, Mifflin & Co.: Boston. Price, \$1.25, net.

The word *Koheleth* means the Great Preacher, and his writings are more generally known as the Book of Ecclesiastes, which is the Greek translation of the Hebrew word. Prof. Genung's book is divided into two parts: first, a study of the literary and spiritual values of "The Words of Koheleth," and, second, a new translation of them with a running commentary. The first part is new in spirit and matter, and discusses the history of the book, the various theories as to its authorship and interpretation, and the position which it holds among the famous literary discussions of the nature of human life. The second, the charming fresh translation, covers the great preacher's seven surveys of life, with uncommonly interesting notes ranging widely over literature. A constructive book, the author claims, as distinguished from the purely critical. Yet he by no means intends by that to ignore or differ from the assured results of Biblical criticism. He takes them for granted, and goes on to something else. The assumed Solomonic authorship he regards as too manifest a mere literary device to be seriously treated. "The Hebrews, as is well known," he says, "identified the great currents of their literary activity with historic names," the legal code with Moses, the lyric poetry with David, the wisdom literature with Solomon, not meaning to convey the idea that these distinguished originators write everything which goes by their name. His idea of the book of Ecclesiastes is quite different from that commonly entertained. He puts it on a higher plane, conceives of it as showing a more hopeful, optimistic spirit than at first sight appears, as being, on the whole, positive and affirmative rather than skeptical and disintegrating. He sums up his conception of its teaching in the following sentence: "Life is an ultimate fact; it has no equivalent; it will accept no substitute; in whatever allotment of work or wage, in whatever experience of ease or hardship, in whatever seen or unseen range of being, life, utterly refusing to be measured by anything else, must be its own reward and blessedness, or nothing." Prof. Genung's work is a masterly one, and will put a new aspect on the little read book which he has so faithfully studied and so skillfully interpreted.

THE LOOM OF PROVIDENCE. By Robert MacKenzie, O. D. F. H. Reveal Co.: New York. Price, \$1, net.

This is a volume of the International Pulpit. With three sermon series running at the same time—International, Presbyterian, and Methodist—together with large numbers of sporadic volumes of discourses, several a week, it cannot be said that the public are altogether indifferent to sermons, or lack a bountiful supply. Twenty four are given here, beginning with "The Loom of Providence" and ending with "The Loom of Thought." As to Providence the author takes the view very often heard, and still more often felt (but

with which the present writer totally disagrees), that all things cannot be said to work for good; that some things are cruel, "are evil, and only evil." His justification for the statement seems to lie in the sentence: "These things cannot be explained by themselves." As if a thing was necessarily evil and cruel because we, with our shortsightedness, could not understand and explain it on the spot! This is childish reasoning. Our ability to explain God's ways is no criterion of their true character.

THE HARMONIZED AND SUBJECT REFERENCE NEW TESTAMENT Arranged by J. W. Shearer. The Subject Reference Co.: Delaware, N. J. Price, \$1.50.

A new help towards fresh study of the sacred words. No attempt is made at a new translation. King James' version is used. Modern rules of printing are followed. There is new paragraphing. Each gospel is printed by itself, and the harmonizing of the narrative is attempted by a system of cross references wherein fractions are used in a way which does not strike us as being very helpful. Minute sub-headings are given throughout the volume to all the paragraphs, with reference to the the benefits of which opinions will doubtless differ.

THE AFFAIR AT THE INN. By Kate Douglas Wiggin, Mary Findlater, Jane Findlater, Allan McAulay. Houghton, Mifflin & Co.: Boston. Price, \$1.25.

The publishers announce that one million copies have already been sold of the various books by Kate Douglas Wiggin; on which much might be said, but we forbear. The heroine's part in the present lively tale is written by her, and the hero's part by Mr. McAulay. The main charm of the book—and it is charming—lies in these two sections, showing how an obdurate, cold blooded Scotch baronet is conquered in pretty short order by a vivacious American girl. The four collaborators each take a different character and write his or her reflections in diary form. An inn on Dartmoor is the scene of the story, and a motor car bears a large part in working out the effect.

A BEAUTIFUL POSSIBILITY. By Edith Ferguson Black. The Union Press: Philadelphia. Price, 90 cents, net.

From the humble and lowly, not from the proud and rich, does the heroine gain the knowledge her heritage forces her to

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seek. Reared in a tropical home, in Barbadoes, surrounded by luxury, with affectionate friends, and the closer love of a father, she knows not care, nor anxious moment, until the sudden and fatal illness of her father makes her leave the only home she has known, to reside in a northern city with her guardian and his family in their sumptuous but cheerless home. The last words of her dying father, "Make it the business of your life to find Jesus Christ," are a command she desires to obey, and she seeks until she finds.

A YOUNG MAN'S MAKE-UP. By James I. Vance. D. D. F. H. Revell Co.: New York. Price, 75 cents, net.

The title is taken from a phrase of John Hall: "The make up of the man is behind his measures." Twelve chapters on "The Choice of a Vocation," "Self-Respect," "The Amusement Question," "Influence," "Religion," and similar themes, constitute the book's "make up." Dr. Vance has already written several volumes of this sort, and knows well how to do it. The more people read this kind of literature, the better the world will be.

DEACONESSES AND THEIR WORK. Biblical, Early Church, European, American. By Lucy Rider Meyer. The Deaconess Advocate: 57 Washington St., Chicago. Price, 50 cents.

This little volume contains a very timely and helpful series of papers — like everything which the author writes upon this subject — on: "Deaconesses of the Bible," "Deaconesses of the Early Church," "Deaconesses of the Time of the Reformation," "Deaconesses of Modern Europe," "Deaconesses of America," and the story of the Chicago Training School for City, Home and Foreign Missions.

THE GEORGIANS. By Will N. Harben. Harper & Brothers: New York. Price, \$1.50.

Three Georgia tales have previously been produced by Mr. Harben, and here we have another. Indeed, it may be called a continuation of "Abner Daniel," who is a shrewd, kindly old bachelor, a sort of David Harum of the South. He is the chief character again, and his homely humor pervades the whole story. The plot is well constructed, turning mainly on the deliverance of a man falsely accused of murder, who is finally cleared by the discovery of the missing witness. A long suffering girl is also at last vindicated and married to the right man in a very satisfactory way.

LOVE IN CHIEF. A Novel. By Rose K. Weekes. Harper & Brothers: New York. Price, \$1.50.

The title has no very special significance, except to indicate the prominence of love in the book. It is taken from a quotation which says: "One should master one's passions (love, in chief), and be loyal to one's friends." The principal personages can hardly be said to have greatly mastered their passions, but there is no little of loyalty to friends exemplified by them. A pretty English girl, Dolly Fane, is the heroine. She is an aristocrat by birth, but

has been reared in the country, and knows nothing of society.

LITTLE ROYALTIES. By Isabel McDougall. F. H. Revell Co.: New York. Price, \$1.25.

Stories about the children of the rulers of Europe, written for the children of the rulers of America. The tales are ten, beginning with Edward VI., the Boy King of England. It includes a twelve year old Empress of Germany (1101-1187), an Infante of Spain (1629-1646), and others of France, Holland, and England. It will help make history interesting to the boys and girls.

A BOOK OF LITTLE BOYS. By Helen Dawes Brown. Houghton, Mifflin & Co.: Boston. Price, \$1.

The author offers a dozen or more well-written stories full of human sympathy for children, and alive with the possibilities for good which lie ready to be developed in children by thoughtful and loving treatment. Miss Brown's style can be enjoyed by any one who loves children and their ways. Each story leads up to a well-planned climax, and the note sounding throughout the book is one of wholesome and helpful sentiment. There are twelve little boys, each with an interesting individuality.

EVANGELINE. By Longfellow. The Crane Classics. With Notes by P. H. Pearson. A. M. Crane & Co.: Topsham, Kansas. Price, 25 cents in cloth; 10 cents in paper.

There are excellent suggestions for study incorporated, together with a biographical sketch and a pronouncing vocabulary. The notes are helpful, and the little volume is well adapted to schools.

SOME SUCCESSFUL AMERICANS. By Sherman Wadsworth. Ginn & Co.: Boston. Price, 50 cents, net.

This book is intended for supplementary reading in the sixth, seventh, and eighth grades. It is during this period that pupils are beginning to think about what they shall do in life. Many of them are sure to feel that there are now but few opportunities for those who have to make their own way, and that it is impossible to succeed without assistance. In order to stimulate such pupils this volume has been prepared. It contains sketches of the lives of many famous Americans who achieved success in the face of what are generally called adverse conditions. Abraham Lincoln, Louisa Alcott, Cornelius Vanderbilt, Mary Lyon, Peter Cooper, and Horace Greeley are among those taken as examples. The style is strong and vigorous, and the biography has been admirably adapted to interest young people.

HOW THE UNITED STATES BECAME A NATION. By John Fiske. Ginn & Co.: Boston. Price, \$1.

This is evidently a compilation, composed of five selections from Fiske's works on American history, put together in good shape, with abundant illustrations, and likely to be very useful in school work. The five topics treated are: "The Period of Weakness," "Second War with Great Britain," "The Rise of the Democracy," "The Slave Power," "The Civil War."

OVER THE HILL TO THE POOR HOUSE. By Will Carleton. Harper & Brothers: New York. Price, \$2, net.

The famous old poem, with its excellent lesson, is here presented in sumptuous shape, together with a supplement, "Over the Hill from the Poor House." A new preface is furnished by the author. Binding, paper, illustrations, and page decorations are all in handsomest style, and this holiday edition will be welcomed by many.

A SOURCE BOOK OF ROMAN HISTORY. By Dana Carleton Munro. D. C. Heath & Co.: Boston. Price, 75 cents.

We have given us here carefully translated extracts from the principal Latin au-

thors dealing with such general themes as "Religion," "Roman Army," "Panic Wars," "The Early Empire," "Stoicism," "Slavery," "Provincial Administration." An important help in connection with the study of an important subject to be used with the regular text-book.

FAVORITE GREEK MYTHS. By Lillian Stoughton Hyde. D. C. Heath & Co.: Boston. Price, 50 cents.

The favorite characters of Greek story — Hercules, Jason, Theseus, Orpheus, Apollo, Circe, and the rest — the subjects of so much song and sculpture and painting, illustrating in many cases so much spiritual truth, are here presented in a manner best suited to young readers.

A DOG'S TALE. By Mark Twain. Harper & Brothers: New York. Price, \$1.

A trifling magazine article, somewhat humorous and pathetic, but marred by the tone of unnatural ridiculous exaggeration, in which, especially of late, Mr. Clemens' wit seems exclusively to consist.

THE SILENCES OF THE MASTER. By John Walker Powell, Jr. Jennings & Graham: Cincinnati. Price, 25 cents, net.

Two sermons, dedicated to Rev. Frank J. McConnell, whose sermon on the same theme suggested these. They contain valuable lessons on the reasons for the failure of prayer.

SUNDAY SCHOOL TEACHER TRAINING. By H. M. Hamill, D. D. The S. S. Times Co.: Philadelphia. Price, 50 cents.

One who has been trying to train Sunday-school teachers, in various relations, for twenty years, embodies his principal ideas in these papers which are here collected from the *S. S. Times*. Dr. Hamill is now superintendent of teacher training work in the Methodist Episcopal Church South, the church of his fathers, and chairman of the educational committee of the International Sunday-school Convention. What he says as to the various phases of this important subject, is well worth heeding.

THE FIRST PART OF HENRY THE FOURTH. Edited by Frederic W. Moir. D. D. C. Heath & Co.: Boston. Price, 25 cents.

More than 200 pages are supplied here on this standard Shakespearean play, more than half devoted to copious notes and a full introduction. It leaves nothing to be desired for the proper study of this classic.

STARTING POINTS FOR SPEAKERS, PREACHERS, WRITERS, AND OTHER THINKERS. By John Horne. Jennings & Graham: Cincinnati. Price, 60 cents, net.

A collection of striking sentences lifted from authors of many ages, useful as hints to start the mind on a profitable train of

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thought. Originally an Edinburgh publication, it has very few quotations from American writers.

LA MERE DE LA MARQUISE ET LA FILLE DU CHANOINE. By Edmond About. Edited by O. B. Super, Ph. D., Professor in Dickinson College. Price, 50 cents, net.

DER ZERBROCHENE KRUG. By Heinrich Zschokke. Edited by Herbert Charles Sanborn, Baneroff School, Worcester. Price, 25 cents, net.

FLACHSMANN ALS ERZIEHER. By Otto Ernst. Edited by Elizabeth Kingsbury, Lincoln Academy, Lincoln, Nebraska. Price, 40 cents, net.

Three volumes in the International Modern Language Series, published by Ginn & Co., of Boston, New York, Chicago, San Francisco, Columbus, Dallas, and London, in their usual satisfactory manner.

Magazines

— Dr. I. K. Funk, in the October *Homiletic Review*, shows up pungently the "Fraudulent Side of Spiritualism;" Edwin Markham writes well on "Poetry the Soul of Religion;" and Dr. C. H. Patton, of St. Louis, describes the "Religious Value of the World's Fair." He thinks that while it does not claim a religious purpose, it has an important indirect influence in that realm. He says, also, "that the closing of the Exposition gates on Sunday meets with general approval." (Funk & Wagnalls Co.: New York.)

— In the October number of the *Arena*, its editor, Mr. H. O. Flower, sets out Brookline in glowing colors under the title, "How the Richest Town in the World is Ruled." There is a lively symposium on the pending Presidential election by supporters of different candidates, participated in by Mr. Geo. F. Washburn, who favors Watson. Joaquin Miller writes against the "Chinese Exclusion Act," and Prof. Parsons again scores the Administration for what he considers executive usurpation in the famous pension order. (Albert Brandt: 5 Park St., Boston.)

— The *International Quarterly* begins with October its tenth volume, and has, in its 210 big pages, sixteen articles, mostly pretty solid. Edward Everett Hale has a rambling article on "The Religion of America," interesting of course, but not very conclusive, satisfactory or important. His main idea seems to be that the people are generally religious, but very slightly ecclesiastical. He says: "With every year it becomes more and more certain that by the year 2000 no ecclesiastical organization now existing in America will retain its present form." A Unitarian might well think so. (Fox, Duffield & Co.: 36 East 21st St., New York.)

— The October *Critic* discusses the "Cost of Living in France," "Character in Handwriting," and "Beardsley as a Man of Letters." "A Pilgrimage to Goldsmith's Deserted Village" is well described and illustrated. (Critic Company: 27-29 West 23d St., New York.)

— The *Bookman* prints No. 8 of its admirable illustrated series on the "American News paper," and has a very good sketch of the dime-novel makers. There is also a taking poem entitled, "The Red Corpse," in which "ruddy Rudyard, rhymers of the red," has high respect paid him, and is hailed as "Purple Poet" for his use of crimson ink. (Dodd, Mead & Co.: New York.)

— The October issue of *Photo Era* is a special World's Fair Number, containing the finest set of photographs of the great Louisiana Purchase Exposition that we have seen. Much space, also, is devoted to examples of "New Photography after the Old Masters"—the making of photographic portraits of living men and women after the old masters. "These pictures," the editor says, "resemble photographs of famous paintings, with the exception that the face is a perfect likeness of the sitter for the portrait." J. C. Strauss, of St. Louis, is the originator of this novel and unique photography; but, as Mr. Cummings says, "only an artist, or one thoroughly imbued with artistic principles from previous knowledge and training, can hope to be uniformly successful with it." (Photo Era Publishing Company: 170 Summer St., Boston.)

— The quarterly *Forum* has, besides its six review sections, four special articles: "Protection against Fires," "Is the Human Brain Stationary?" "The Negro's Part in the Negro Problem," "Private Societies" and the "Enforcement of the Criminal Law." (Forum Publishing Company: New York.)

— In the *North American Review* for October Baron Monchem, Belgian's Minister to the United States, tries to ward off from his royal master the concentrated detestation of the civilized world so richly deserved on account of the horrible barbarities perpetrated under his rule upon the defenceless natives of the Congo Free State. It is a good sign that there is coming to be at last a little sensitiveness in that shameless quarter, as shown by this article and by the lectures in this country of George Herbert Head, who is also trying to exonerate the king. They evidently fear lest the Powers of Europe and America may step in, as they ought, to deliver the natives from destruction and cruel mutilation. Other important articles are: "Czarism at Bay," "Canada's New Transcontinental Railway," "Higher Education in the West," "Masculine and Feminine Occupations," and "What the Prohibition

Party Stands For," by Rev. Silas C. Swallow. (North American Review: New York.)

— The *American Monthly Review of Reviews* has a remarkably attractive table of contents including articles on "Generals Kuropatkin and Nogai," on "Russia and Japan," "Thomas E. Watson," the "Bankers' Convention," the "Year's Strikes," the "Jungfrau Railway," etc. (Review of Reviews Company: 13 Astor Place New York.)

— The principal story in *Lippincott's* this month is a "A Lad's Love," by Karl Edwin Harriman. There are also papers on "Old English Drama," and on the "Winter Window Garden." (J. B. Lippincott Company: Philadelphia, Pa.)

— In the *Records of the Past* for September are articles on "Phila." "Gold Plates from Costa Rica," and the "Exploration of Potter Creek Cave, California." (Records of the Past: Washington, D. C.)

— *St. Nicholas* for October is crowded, as usual, with good things for the little folks and young people—stories, sketches, poems, pictures, lively letters, and helpful hints. (Century Company: New York.)

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General Board of Managers

Reported by SARAH WYMAN FLOYD.

The 23d annual meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church opened at 10 o'clock Thursday morning, Sept. 29, in beautiful Trinity Methodist Episcopal Church, Denver, Colorado, with an enrollment of 165, representing 56 Conferences. National flags were gracefully draped about the auditorium, and palms and flowers in abundance completed the decorations. Following the custom of many years, delegates and friends united in the sacrament of the Lord's Supper, which was administered by Dr. Buchtel, chancellor of Denver University, who at present supplies the pulpit of Trinity. Mrs. Clinton B. Fisk, after taking the chair, most cordially welcomed the women, spoke tenderly of the service in which they had united, and expressed the hope that a spirit of gladness would characterize the meeting.

After the organization of the convention and appointment of committees, Mrs. G. H. Thompson, treasurer of the Society, presented her report, showing the receipts of the year to have been \$877,090. Missionary supplies to the value of \$112,778 have been sent, reaching 1,000 families and 800 ministers. There has been a marked improvement in the quality of the clothing sent; 14 fur overcoats have gone to warm the hearts as well as the bodies of frontier preachers. One of these reached its destination the day before the mercury fell to 35 degrees below zero.

On the evening of the first day the devotional exercises were conducted by Mrs. T. J. Everett, president of the New England Southern Conference, and were uplifting and helpful. Rev. S. H. Kirkbride, D. D., welcomed the convention to the frontier. He said the frontier had created the need of the Society which had now so broadened out. He paid a high tribute to the noble band of ministers' wives. Hon. E. M. Cranston, son of Bishop Cranston, said his welcome to Colorado was as broad as her plains, as sweet as her beet sugar, as bright as her skies, and as warm as her sunshine. It is said that the sun shines in Denver 315 days out of 365, and the speaker claimed that the heavy rain of the first day struck the city as a compliment to the convention. In welcoming the convention to the "Queen City of the Rockies" — the interoceanic convention city — Rev. H. S. Warner, D. D., presiding elder of the district, recalled a cartoon which appeared the morning after the adjournment of a convention which had had rainy weather. Old Sol was peering over a cloud-bank asking: "Are they all gone?" As the women had come for new courage and inspiration he hoped they might be enriched by receiving added knowledge of work and opportunity.

Mrs. D. L. Williams, corresponding secretary of the Society, was detained from the meeting of last year by illness. As the dear woman, so deeply beloved by the entire connection, came forward to give her report, she was warmly greeted. It was generally conceded to be the finest report ever presented by her. "Why have we come?" Is it to be so cordially welcomed, elect officers, make appropriations? All these things, and much more. The real reason is that we may look into each other's faces, grasp each other's hand, and by personal touch and interchange of thought get courage and inspiration for the duties before us. No man liveth to himself, and no man liveth by himself. We come with one accord into one place, and the Holy Spirit descends upon us; then we go out everywhere preaching with new fervor the gospel of Home Missions. These occasions are our "Mount of Vision." The quadrennial meeting of the "heads of the families" of our Methodist Israel is always an event of interest and importance. The action of the last General Conference dividing the Missionary Society into Home and Foreign departments is of vital interest, as possibly modifying the work of the Woman's Home Missionary Society. The Home work has had a generous share of the income, but scarcely 47 per cent. of attention and sympathy. While the appropriate motto of the Woman's Foreign Missionary Society is, "The world is the field," the equally proper one of the Woman's Home Missionary Society is, "The field is the world;" for all the world is at our

doors to find Christ or to be found of Him. Five officers of the Woman's Home Missionary Society were delegates to the General Conference. The generous use of our leaflet literature as well as "Twenty Years' History," "Under Our Flag," "Following the Flag," and the "Souvenir Volume," was urged. During the year five organizers have been constantly employed, and the field from Maine to California has been covered. There has been an increase of total cash income from the Conferences of \$18,670 this year over that of last year. The year 1903 brings the Society to the end of the first quarter of a century of its work, it having been organized in July, 1880. Later a resolution was passed that the Society raise \$2.50 per member as a silver offering. With a membership of 80,000, \$200,000 will be realized. Personal pledges to the amount of \$1,468 were received. During the year Rev. Jas. W. Beard, president of the San Francisco Training School; Dr. Dalby, first president of the Lucy Webb Hayes Training School in Washington; Miss Smith, superintendent of the Deaconess Home in Columbus; Mrs. Matthews, of the Cleveland Deaconess Home; Mrs. Slayback, of New York, chairman of committee on Immigrant Girls' Home of that city; and Mrs. A. F. Beller, whose name was so long associated with the bureau of Alaska, have passed from earthly labors to heavenly reward. In the twenty-five years of the existence of this Society 25,000 souls have been brought into the kingdom through its agency; 10,000 children and young people are in its schools and industrial classes constantly. Zechariah says: "I took unto me two staves; the one I called Beauty, and the other Bands; and I fed the flock." One staff, "Beauty," symbolizes the transformation of soul by the grace of God into the likeness of the Master; the other, "Bands," the oneness of spirit and interest, the sweetness of Christian union and fellowship, symbolized in the Lord's Supper, and without which our association is but a shallow pretence. These staves await our taking, also.]]

An afternoon and evening were given to Deaconess work. Mrs. Jane Bancroft Robinson, secretary of the bureau, gave an address, and the work of the national and local Deaconess Training Schools and the Homes was presented, as well as the work of the field deaconess. At another time addresses were given on the work of the Society in hospitals. Mrs. Lincoln, deaconess at the Presidio, San Francisco, spoke of our soldier boys there. She told of the 500 soldiers in eight months who gave their hearts to Christ in the little ivy covered chapel near by. In four years 30,000 men were in the hospital — 100,000 men passed through the Presidio, many going out in health to return on stretchers. The deaconess slips in and out and does things. In addition to Sibley Hospital in Washington the Society has work at Keokuk, Iowa, and a Sanitarium at Colorado Springs. The report of the Boston Medical Mission, the only work of its kind in the Society, was written by Prof. H. J. Cooke, the superintendent, and its reading was received with great interest.

In speaking on Young People's work, Mrs. Gallagher, of Washington, said: "A man or woman interested is a unit; a boy or girl interested is a multiplication table."

Mrs. Potter reported the work of the bureau of Utah as prospering at ten stations. A young Mormon published an open letter in a Gentile paper in which he said: "Do you not think that the time is now ripe for you to step forth and declare yourselves free and unfettered in social, religious and political affairs?" The great question today in the Mormon hierarchy is: "How shall we hold the young people?" Mrs. Angie Newman spoke in her own thrilling way, and urged persistent effort for constitutional amendment. Mrs. Bliss related an interview with a Mormon woman who with clenched fist acknowledged that sometimes she was so jealous it seemed as if she should die, but immediately added: "But this is our fiery furnace." She, a third wife, was obliged to care for the fifth wife. The Mormon monster is rapacity feeding on industry — the hysteria of civilization.

At the Oriental Home in San Francisco English classes are taught in the morning and Chinese in the afternoon. The largest kindergarten in the city is taught. The United States commissioner has found out the value of the Home, and pleads for enlargement. Miss Lake, formerly a worker among the Chinese, is now in the Japanese work. Seventy girls have passed through the Home, some coming back

two or three times. The Japanese are now taking the place of the Chinese slave girls. The girls are married in Japan to a picture, and, holding this picture, are seen peering from the vessel seeking the original. They are taken to the Home until the respectability of the man is proved. In the Home is a baby boy of twenty-two months, named John Wesley. Miss Lake took him at the age of eight months, and he is now in charge of a fourteen-year-old girl who has had a sad history. She was passed from one house of ill fame to another, and finally abandoned after the death of her baby, but was subsequently rescued by Miss Lake.

Reports from Southern Homes showed them to be doing successful work, though many are overcrowded. Rarely does a girl leave one of these Homes without having given her heart to Christ. Domestic science has a large place in training. At Albuquerque the work is hard and the altitude trying to missionaries. Many applicants have been refused admission for lack of room. The building for Navajo Indians has been completed. The interpreter refused higher wages elsewhere. Among the pupils is a born artist in clay modeling. The Mothers' Jewels' Home at York, Neb., has been visited by small-pox, but no serious results followed. Mr. and Mrs. Spurlock have both been ill. During the year 38 children have been placed. In Porto Rico Romanism still holds sway, but it is in the dawn of Christian faith. Sixteen girls have been in the Geo. O. Robinson school. At the McKinley day school the teacher has two native assistants. In Alaska the boys' dormitory is completed and the wings are used as a hospital. Already 259 patients have been treated.

A beautiful spirit of Christian fellowship pervaded the entire meeting, and all felt the earnest prayers for the Spirit's presence were abundantly answered. The lunches provided by the churches were substantial and most daintily served.

On Saturday afternoon a reception was given by the faculty and students of the University of Denver at University Hall, University Park. This gave a delightful trolley ride of seven

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miles, an address by Chancellor Buchtel, and an opportunity for a sight of Venus through the fine telescope of Chamberlain Observatory. This was followed by a reception at the beautiful home of Mrs. Henry White Warren. The Bishop was away from the city presiding at a Conference. Hospitality was not confined to Denver Methodism. Delegates and visitors were indebted to the Chamber of Commerce for a trolley ride in "Seeing Denver" cars, and the City Council contributed \$200 toward the expenses of the convention.

On Friday, the day following adjournment, the delegates were invited to Colorado Springs to visit the Sanitarium conducted by deaconesses, and were served a delightful lunch at the church. At one table where eighteen women were seated it was noted that thirteen States were represented. The afternoon, which was perfect, was spent in driving and visiting the "Garden of the Gods" and the canyons, returning just as the sunset glow was upon the mountains.

The following day an excursion was taken to Cripple Creek. The beauty and grandeur of the scenery is not exceeded in the United States. The tourist passes Bear Creek Canyon, climbing higher and higher, gazing down upon North Cheyenne Canyon, and from a still greater height looking down into South Cheyenne Canyon, still upward until an altitude of 10,860 feet is reached. St. Peter's Dome, 11,000 feet in height, is thrice tunneled at different levels. The train moves at a rate of fifteen miles an hour a distance of 45½ miles to reach a point sixteen miles distant by air line. Cripple Creek was built in 1891, and has a population of 10,000. It was a surprise to be told that nearly every one of the tiny houses contained a piano, and that it was quite a musical centre. The entire mining district has a population of 40,000. Opportunity was given to visit a gold mine. Little cars are drawn in a distance of 200 feet by burrow, and the guide conducted the party 1,300 feet to a distance of 800 feet below the surface.

Such sublimity and beauty of scenery as it was our great privilege to view could but draw one nearer to the infinite Creator, while the heart rejoiced in the realization that this wonderful Maker is the Divine Father of each trusting child.

West Somerville, Mass.

Deaconess Training School, Washington, D. C.

The Lucy Webb Hayes National Training School of the Woman's Home Missionary Society, in Washington, D. C., opened its new year most auspiciously, Sept. 29. The senior class to the number of 51 returns to its work with great enthusiasm. About 40 new students have been received, and it seems probable that the number in attendance for the year will reach one hundred. The students represent eighteen different States, Ohio leading with fifteen. Canada sends five, and Germany and Finland each one. A spirit of universal harmony prevails, as well as an earnestness and an evident teachableness and responsiveness which give promise of true progress in the work of the year.

The new members of the faculty for this year are Miss McFarlane, teacher of church history and English, a graduate of Wesleyan University; Miss Bright, teacher of kindergarten, a graduate of Ohio Wesleyan; and Miss Williams, supervisor of nurses. An important appointment, also, is that of Miss Zora Huddleston, a graduate of the school, as resident nurse deaconess. Miss Huddleston will have the oversight of the health of the students and will render deaconess service in the religious work in the hospital and elsewhere.

On the evening of the 30th a delightful welcome service was held in the chapel of Rust Hall. It was a family service, very few outside friends being present, and the program being

presented by members of the faculty of the school, with President Gallagher in charge. After the reading of the Scripture lesson by Miss McFarlane and an earnest prayer by Miss Kemp, instructor in sociology, with the singing of the Hallelujah chorus by the choral class of last year, Dr. Gallagher gave an earnest address. He extended a most cordial welcome to all, and forcibly emphasized Christian service, in its beauty and importance, as the spirit and the aim of the school. Miss Emerson, instructor in Biblical literature, then spoke on the Bible—its unity in variety, its great theme and unique purpose, and the necessity and legitimate result of its constant study. The sacrament of the Lord's Supper was afterward administered by Dr. Gallagher in a service of special sweetness and spiritual uplifting. After the conclusion of these exercises a social half hour did much toward carrying forward the acquaintance begun in the two days previous.

A number of improvements in the buildings are to be noted. Polished floors and newly painted walls, with greatly needed desk-chairs in the recitation rooms in Rust Hall, and the completed furnishing of the house, are among these. Sibley Hospital and its annex have been thoroughly renovated, with new plumbing and fresh paint and newly laid floors where these were needed. The successful service of the hospital continues to be most gratifying. Its eighty beds have been filled throughout the summer, and during the year 846 patients, brought by 148 doctors, have been cared for at an average of 18½ days for each patient, while 318 emergency cases have been treated. There is still opportunity for a few nurses to be received in training, while the doors of the school are always open to young women all over the land who are seeking a thorough training in preparation for intelligent and successful Christian service.

W. F. M. S.

New England Branch Annual

The 55th annual meeting of the New England Branch, Woman's Foreign Missionary Society, met in Trinity Church, New Haven, Conn., Oct. 11-13. On Monday evening and Tuesday morning there were meetings of the Conference secretaries and treasurers for discussing plans for work. The October meeting of the executive board was held on Tuesday afternoon. On Tuesday evening there was a young people's rally, in charge of Mrs. C. S. Nutter. Miss Clara M. Cushman conducted an exercise, using the Standard Bearers' manual and rally song, and there were addresses by Miss Ada L. Mudge and Miss Mary A. Danforth.

On Wednesday morning there was a communion service, in charge of presiding elders of the New York East and New England Southern Conferences, followed by an address of welcome by Mrs. William North Rice, responded to by Mrs. J. M. Durrell, of Tilton, N. H. The various committees, on enrollment, periodicals, introductions, nominations, press and resolutions, were appointed. The corresponding secretary, Miss Mary E. Holt, gave her report, which will be printed for distribution. The home secretary, Miss Clementina Butler, and the treasurer, Mrs. B. T. Williston, gave their reports. Mrs. Jesse Wagner reported for the nominating committee. Miss E. C. North up spoke concerning the literature of the Branch. (It may be noted that the sales of literature at this meeting amounted to \$200.) The "quiet hour" was in charge of Mrs. William Butler, whose presence at the various exercises was an inspiration, as always. This was a season of thanksgiving and praise, and was followed by a farewell to Miss Ada L. Mudge, who departed this week for her work in Lucknow, India. In the afternoon the devotions were in charge of Mrs. Melden, of Providence, and Mrs. Price, of New Haven. Mrs. Nutter reported for the young women's work, Mrs. G. F. Dargin for the children's work, and Miss Northup for the secretary of literature. Miss Butler spoke upon the study of "Dux Christus." Mrs. Bertha Kneeland, of Montevideo, South America, spoke very feelingly and encouragingly of her work. A children's rally, in which Master Paul Stoddard, of New Haven, was made a life member of the Little Light Bearers, followed, after which Miss Hemingway, of Singapore, spoke upon her work. The anniversary exercises were held in the evening,

those participating being Miss Cushman, Rev. Henry Baker, of New Haven, Miss Mary A. Danforth, and Rev. C. H. Buck, D. D., field secretary of New York East Conference, the latter giving a graphic address on "Our Missions in the Orient," of which he spoke as an eye-witness, he having just returned from a visit to that field.

On Thursday morning, during the devotional exercises, a memorial to Mrs. C. E. Thompson was given by Mrs. Howell, of Hartford. Mrs. Legg, the president, stated that a prayer of Mrs. Thompson was her baptism to foreign missionary work. An informal ballot for the officers nominated was declared to be unanimous. Mrs. Julia F. Small reported for the depot of supplies. Miss Danforth gave a very helpful talk on mission boxes, and Miss Louise Manning Hodgkins gave a one-minute talk on the magazine fund. After this, Miss Cushman stated that in a talk that morning some one had said that if it would be an inspiration to secure an increased appropriation for missionary work, he would give \$1,000 to the work of the Branch this year; and after an earnest discussion and an altar service the sum of \$40,000, an increase of \$4,000 from last year, was voted for the coming year's work. Mrs. Robert Hoskins gave an address on work in India; and following this it was voted to adopt the birthday missionary movement, putting its direction in the hands of the executive committee. The noonday prayer service, led by Miss Cushman, consisted of sentence prayers for each one of our New England Branch missionaries. In the afternoon the devotions were led by Mrs. Nathan Sites, formerly of China, and Rev. F. T. Brown, of Middletown, Conn. Miss Hodgkins gave a report of the summer school at Northfield. The Conference reports were read and adopted, and Miss Danforth gave an earnest and eloquent appeal founded on "Japan's Need." A thank offering committee was appointed; Miss Butler reported the home secretary's work; Mrs. M. T. Shute reported the recommendations of the district secretaries; the resolutions were reported and adopted, and a season of prayer preceded the adjournment. The meeting evidenced a remarkable spirit of joy and confidence in the success of future work throughout.

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MARY LAWRENCE MANN, Rec. Sec.

Dr. John T. McFarland in Boston

The new secretary of the Sunday School Union and Tract Society made a splendid impression during his first official visit to New England, preaching on Sunday in two of the Cambridge churches — at Grace in the morning, and at Harvard St. in the evening. A large gathering of ministers greeted him at the Monday morning Preachers' Meeting. In beginning his address, he said: "I have been experiencing a variety of emotions since I came into this room" — for the first time since 1878. He paid glowing tributes to men who formerly met here, referring to the distinctive figures of Dr. Trafton and Prof. Latimer. In reference to some older living men, he said: "Here is Dr. Bates, a fine type of evangelistic service, and who has furnished some splendid stuff for the government of the commonwealth." Of Dr. Daniel Steele he said: "There are few men, if any, whose influence has so entered into my spiritual life;" and of Dr. W. F. Warren: "I want to acknowledge my profound indebtedness to President Warren. Great as the obligation I feel to him as an instructor, the uplift he gave to my life was not in the lecture-room so much as in the chapel at morning prayers."

Continuing, he spoke of the new Evangelistic Commission as related to revival and Sunday-school work, saying, in part: "Methodism is a history of a splendid evangelism. I am praying and prophesying for this new agency a great success, but I do not overlook the fact that the conditions have changed. The revival services do not attract as they did; the camp-meetings fail. We are pushed back now upon the field of childhood. If it came to make choice between abandoning the whole system of revival agencies as a condition of concentration upon the task of educating and saving the multitude of the children, I would not hesitate to let it all go. We have not to meet this condition; we may use both. If we were to concentrate on the children's work, our church would make greatest gain in the next twenty years." Dr. McFarland pointed out the danger of some kinds of evangelistic work in the Sunday-school, and warned the brethren of the overwrought work with children, at the same time giving emphasis to the great opportunity and obligation in the work with them.

Of his plans for the work of his office, he said: "We have in hand one enterprise of large importance now sufficiently advanced to warrant me in speaking of it. I refer to a provision which we are attempting to make for a course of advanced general Bible study adapted to the great rank and file of the intelligent laity of our church. I am sure that pastors

will agree with me that there is a strong demand from the church for intelligent and adequate guidance in the study of the Scriptures. This guidance has been attempted and proffered by certain parties not wholly to be trusted. I am not speaking in disparagement of the Religious Education Association. We are deeply indebted to that Association for much good and excellent work, and particularly for a profound stimulus given to the new type of study of the Bible. It would be well if all of us were members of that Association, and that we should keep ourselves familiar with its work and literature. But it is no reflection upon that society to say we cannot afford to turn over to it the guidance of our people in the higher range of religious education. That responsibility we must assume for ourselves.

"I may say that I have opened up this matter to Dr. Withrow, of the Methodist Church of Canada, and with Dr. Atkins, of the Methodist Episcopal Church, South, and suggested to them whether it might not be very desirable and practicable that the three great Methodist bodies of this continent should come together in agreement upon such a course of Bible that should be put forth under their joint sanction and support. I have had from them very sympathetic responses, and in the near future we shall probably have a conference on the subject, at which time I trust that we can come to an understanding that will make it possible shortly to launch this great enterprise. Such a union would solve in advance the problem of publication, and would give us resources that would enable us to pay any price necessary to secure the best talent of the world for the writing of the books which such a course would demand."

DR. GOODWIN MISTAKEN

IN his paper on unifying the episcopacy, published in the HERALD of Sept. 14, Dr. T. A. Goodwin assumes that the non-effective Bishops are not members of Annual Conferences. This is certainly a mistake. Not only they, but the effective Bishops, are in law and in fact as much members of their respective Conferences as are the book agents, the official editors, and the several secretaries, and have the same Conference rights and duties. In deference to the intention of every General Conference from 1796 to 1900 inclusive, these officers have been considered holding office for life, and their names have been dropped from the roll of their respective Conferences without any authority but the implied concession that Bishops constitute a distinct order.

But this has not been so unbroken as to constitute a law of the church. When Bishop Asbury, feeling physically unequal to the duties of the office, and later when Bishop Roberts, from the same cause, presented their respective resignations, believing that the office was voidable, the General Conference refused to accept them, and these Bishops were continued in office long after they were unable to discharge its duties, thus construing the law to favor the idea of a distinct order.

But when Bishop Hamline, the clearest-headed lawyer ever on the episcopal bench, presented his resignation in 1852, conditions and opinions had changed. His unanswered and unanswerable argument in the Bishop Andrew case in 1844 was fresh in the minds of the church, and no one ventured an objection. He vacated the office, and, without any action by the General or the Annual Conference, he demanded that his name be restored to the Conference rolls, from which it had been dropped, and he was put on the roll of the superannuated preachers of the Conference, positively refusing to accept any money from the Episcopal Fund.

This act of Bishop Hamline, with the approval of the General Conference, forever settled the question of the voidability of the office of Bishop; and the recognition of his unbroken membership in the Conference

That Racking Cough
Positively
Cured by **Allen's Lung Balsam**

by the Conference from which he had been elected, settled the question of the continued membership in the Conference while serving the church as a General Conference officer.

The act of the General Conference of 1904, in retiring seven of our old Bishops, is only the logical sequence of the act of the General Conference of 1844 in retiring Bishop Andrew, and the act of the General Conference of 1852 in allowing Bishop Hamline to retire himself. The office is voidable by either party, but not so as to membership in an Annual Conference. While a member may withdraw at his pleasure if not under charges, the Conference cannot expel him without a trial, neither can the General Conference deprive him of his membership by electing him to any office. Hence I conclude that these non effective Bishops, and the effective as well, are now, and have been all along, members of the Conference from which they were elected to a General Conference office, as much as book agents, or editors, or secretaries are. The mere fact that they are elected for an indefinite period instead of for four years only, does not affect the case. Evidently, in the light of the action of the General Conference of 1904, they are not elected for life. Whether it is better to limit the time by statute or to leave it for the General Conference to express an opinion, is not now the question. I wish only to call attention to the mistake of Dr. Goodwin, which, by the way, is a common one.

In the discussions which are inevitable in Methodist social circles, in preachers' meetings, Epworth League conventions, and Annual Conferences, and in church periodicals, this phase of the general question is sure to have a prominent place. Whether any of the retired Bishops will imitate Bishop Hamline and demand the restoration of their names to the Conference rolls, and will take their places in the list of superannuated preachers, remains to be seen. I am presenting the legal, not the sentimental, side of the question.

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THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

White Mountain Preachers' Meeting.—The White Mountain Ministerial Association had a pleasant meeting at Jefferson, Sept. 26 and 27. There were clouds and rain on Monday, and one of the rarest of autumn days and of mountain views on Tuesday. There was disappointment in the absence of a number of the brethren expected, but each of the preachers present seemed to have the purpose to do all he could to help make the meeting pleasant and profitable. The itinerant habit was manifest in the departure of Presiding Elder Curl and in the appointment of Rev. D. J. Smith as chairman, and in the successive service of two secretaries.

The devotional services were conducted by Revs. D. J. Smith, W. P. White, and C. W. Kelley of the Vermont Conference. Papers and addresses were given by the brethren as follows: C. E. Eaton, "The Life and Epistles of St. Paul;" E. E. Reynolds, a review of a book by Dr. L. T. Townsend, entitled "Adam and Eve, History or Myth;" T. E. Cramer, "Practical Results of the Scientific Discoveries of the Past Century;" T. Whiteside, "Value of Systematic Theology to the Preacher;" G. M. Curl, "The Problem of the New Hampshire Country Church;" A. E. Draper, "Chief Essentials in Pulpit Preparation;" D. J. Smith, "How can the Pastor Best Familiarize his People with the Christ Life?" On Monday evening Thomas Whiteside was the preacher. His text was, "He brought him to Jesus" (John 1: 42). On Tuesday afternoon Rev. E. E. Reynolds preached from the text: "He had this testimony that he pleased God" (Heb. 11: 5). The service on Tuesday evening took the form of a missionary address, illustrated by a large map, by Rev. E. E. Reynolds.

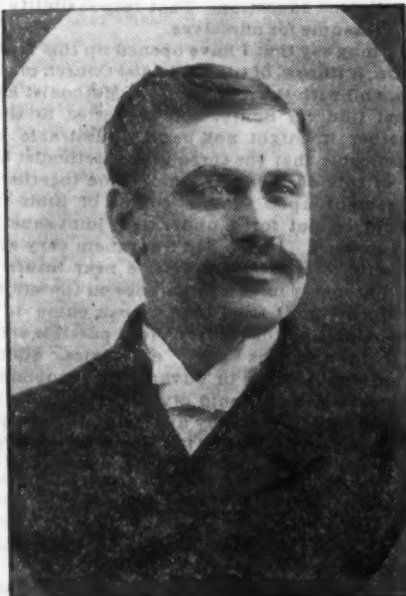
Concord District Preachers' Meeting.—The preachers in the lower half of Concord District held a pleasant meeting at Ashland, Sept. 28 and 29. The weather was not the most propitious, and some of the brethren failed to attend. The session opened Wednesday afternoon with a sermon by Rev. Wm. Magwood on "The Ties that Bind." Rev. D. E. Burns gave a paper on "The Old Gospel and New Folks," after which Rev. G. A. Henry presented a review of Prof. Bowne's book on "The Atonement." In the evening Rev. C. W. Taylor preached from John 18: 37, on "The Great Rescuer." Dr. J. M. Durrell presented the needs of Tilton Seminary at the Thursday morning session, showing the great work that is being accomplished there, and laying emphasis upon the demands that are being made on the institution. Sermon-sketches were then presented by Revs. A. H. Reed and A. H. Drury, the first from Rom. 8: 14, "The Sons of God," the latter from 1 Timothy 4: 8, "The Profit of Godliness." Presiding Elder Curl opened a discussion of our church benevolences. The afternoon closed with a sermon by Rev. R. T. Wolcott on "Constraining Love," based on the words found in 2 Corinthians 5: 14. The evening sermon was delivered by Rev. E. C. E. Dorion, who spoke on "The Christian's Sources of Happiness" (Psa. 84: 12). It was voted to hold the next meeting some time during the first week in December. E. C. E. D.

Manchester District

West Derry, St. Luke's.—This church, which had undergone substantial improvements, was reopened and rededicated, Oct. 9, with impressive services. An addition of 17 feet has been built on the rear of the church, making accommodation for a larger number of sittings. New pews have been placed in the church, a hard-wood floor has been laid, and the interior walls and ceiling have been frescoed in light and very attractive colors. The electric lights have been rearranged and the choir seats placed in the rear of the pastor's desk. The whole appearance of the church has been entirely changed, making it far more attractive and much pleasanter than before. The repair committee was composed of the pastor, Rev. Wm. Thompson, A. B. Wark, S. E. Laws, F. H. Pressey, Mrs. L. Z. Tabor, W. F. Merserve and J. J. E. Sutton.

Interesting services had been held during the week previous, in which Revs. J. W. Adams, O. S. Baketel, L. R. Danforth, and Wm. Woods

participated. The dedicatory sermon was preached by Dr. M. B. Chapman, of the School of Theology of Boston University, and was characteristically able and helpful. Rev. W. A. Mayo, a former pastor, was heard by his many friends with delight in the afternoon, and the presiding elder, Rev. Elwin Hitchcock, preached a fitting and forcible sermon in the evening. The following is the pastoral record of this church: William Ramsden, 1888-'89; C. W. Taylor, '89-'92; Daniel Onstott, '92-'94; W. A. Mayo, '94-'95; H. E. Allen, '95-'99; J. H. Trow, '99-1900; D. C. Babcock, 1900-'04; William Thompson, 1904. Besides the wise and



REV. WILLIAM THOMPSON.

earnest labors of Mr. Thompson special credit is due Mrs. Harriet N. Major, who gave \$1,000 on condition that the repairs should be made, and to Rev. D. C. Babcock, D. D., who made arrangement for paying off the old indebtedness.

N. E. SOUTHERN CONFERENCE

New Bedford District

Middleboro.—The pastor, Rev. O. E. Johnson, and his people are greatly cheered by the interest manifested in all departments of church work. Sept. 28, 6 were received on probation, 1 by letter, and 5 were baptized and received into the church in full membership. The treasurer's report for the first six months of the year shows all bills paid. Prayer and testimony service for Sunday evening is the popular one for this people. It is largely attended and well sustained. The Rines Brothers, Canadian singing evangelists, will begin a series of meetings in this church, Nov. 28.

Brayton.—The semi-centennial celebration occurs Oct. 23 '80. A fine program of the special exercises has been printed, and the speakers—several of the old pastors—with Dr. M. D. Buell to preach the anniversary sermon, will doubtless bring large audiences to these services. A report of these meetings will appear later. Rev. H. H. Critchlow is pastor.

Taunton, Grace.—Sunday, October 9, was Rally day with this church. The pastor, Rev. J. A. L. Rich, D. D., preached a very appropriate

sermon in the morning from Isa. 64: 2. A special program was arranged for the Sunday-school exercises, including reports from teachers and superintendent of the Cradle Roll, presentation of prizes, graduation exercises, and remarks on the lesson by Dr. Rich. There were 175 present, and the collection was \$9. Extensive repairs have been made on the church building, and an account of the reopening exercises will appear in the next issue of the HERALD.

Berkley.—From the fact that at our Annual Conference the matter of the transference of our Methodist church property to the Congregational society in this place was presented and favorable action taken, readers of the HERALD will be pleased to learn that the church buildings have been removed to the old site (first church built in 1737) of the Congregational church, and thoroughly renovated at an expense of some \$9,000, but valued at not less than \$15,000. The dedicatory services took place Oct. 13. Among the addresses was one on "Church Unity," by Presiding Elder Ward, and the writer heard many expressions of strong commendation of his able effort. The sermon was by Dr. Luther T. Townsend, who took for his text Psa. 8: 4, 5: "What is man?" etc. All who have ever heard Dr. Townsend would not have been disappointed on this occasion, and those who were hearing him for the first time soon became conscious that a preacher of rare ability was showing them some of the deep things of God's Word. The church edifice is now very beautiful, with fine accommodations for all church work, and with a spirit of harmony prevailing among the people.

Cataumet.—Rev. N. B. Cook, formerly of this Conference, has been transferred and assigned to this charge, made vacant by the resignation of Rev. J. T. Docking to accept the presidency of Cookman Institute.

Epworth League.—The fifteenth annual convention of the New Bedford District Epworth Leagues was held in St. Paul's Church, Fall River, Oct. 12. The devotional service was conducted by the first vice-president, Miss Ione Earle. Words of welcome were spoken by John H. Hosking, president of Fall River Epworth League Union, and the response was given by Chas. E. Vaughn, district president. After the annual reports of the officers were read, an address was delivered by Rev. S. E. Ellis on the subject: "Is the League of Any Use?" It was answered by developing two ideas—when the departments are not worked the League is of no use; but when worked, it is very serviceable. The address was well illustrated, interesting and profitable. The two addresses in the afternoon were given by Mrs. J. S. Bell on Junior League work, showing methods and emphasizing the importance of the work, which was presented in a very pleasing and instructive manner, and by Rev. Fred E. Butten, of Boston, on "Gospel Dynamics vs. Rum," who in a very forcible address urged all to do their duty in driving out the great curse of the saloon. The department conferences were well attended and made helpful to all.

The evening address was given by Rev. B. F. Simon, Ph. D., whose subject was, "High Thinking." We were debarred the pleasure of listening to this address. The League has met with a great loss during the year in the death of two very efficient members of the district cabinet—Miss Alice M. Sampson, of Fall River, and Mrs. G. W. Starbuck, of Bourneville. Fitting memorials had been prepared to be read, but the writers were prevented from being

RISING SUN

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Shines for a world of housekeepers, and best of all the shine will last. Will not cake on the iron. Lustrous as the sun.

present on account of the severe storm. Appreciative remarks were made by friends of these most estimable ladies. During the convention, the Conference president, Rev. J. E. Blake, was introduced and addressed the meeting. The following officers were elected for the year: President, Charles E. Vaughn; vice-presidents, Miss Ione Earle, Rev. R. S. Cushman, Miss Martha E. Avery, Chas. E. Drinkwater; recording secretary, Miss Bertha A. Beadles; corresponding secretary, Mrs. G. W. Bottoms; superintendent of Junior work, Mrs. J. S. Bell.

The church was prettily decorated with flags, ferns and autumn leaves. Dinner and supper were well served. Dr. M. S. Kaufman, the genial host, and his loyal coworkers, in many ways did much to make the convention a fine success. MELIOR.

EAST MAINE CONFERENCE

Bangor District

Limestone.—A pleasant evening was granted for this visit to Limestone. Although in the midst of the busiest of potato-digging, a good company assembled. This is Rev. C. L. Hatch's fourth year. It ought to be his best.

Washburn.—At South Caribou the rain and wind effectually settled the question of a service. Mr. Geo. Billington's home is always a good haven in any kind of weather. Mother Irvine is spending her days here in pleasantness, constantly rejoicing in her Saviour. At Washburn a good number gathered for service. During the present eldership many changes have taken place. Some have moved away, many faithful have gone to their reward. Other good helpers have come in, and the work goes on.

Hodgdon and Linneus.—The work is being steadily pushed along all lines. Excellent con-

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If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address Mrs. M. Summers for the Free Treatment and Full Information. Thousands besides myself have cured themselves with it. I send it in plain wrappers.

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gregations greeted the elder on a recent Sunday at both Hodgdon and Linneus. Finances are in good condition. Evangelist Jackson begins a series of services, assisting the pastor, Oct. 9.

Houlton.—Sunday, Oct. 2, was a good day for this church. In the morning there was a baptism; in the evening 12 were received into full membership. Congregations are good and the week-night services are well attended. Rev. G. E. Edgett is assisting the League with some stereopticon lectures.

Smyrna Mills.—Potato digging everywhere in evidence cuts into the attendance upon week-night services everywhere; yet a good company gathered for service, and at the close of the sermon the sacrament of the Lord's Supper was administered. Rev. A. P. Thompson is endeavoring to arouse interest in the work at Moro.

Golden Ridge.—Though it was cold, dark, and rainy, a good company came together for worship. Pastor Cutter is making for himself a good place in the hearts of his people. He is a house to house pastor. Wish we had more!

Patten.—Rally day was observed by the Sunday-school. Fifty Sunday School Advocates are taken. Full written reports were read from all departments—Sunday-school, Epworth League, Junior League, and Ladies' Aid. These all showed that reports could be made worth while and full of interest, even in the dead level of ordinary church work.

Dexter.—A Sunday spent here was in the absence of the pastor and his wife, who are visiting the St. Louis Fair. Good congregations have marked the year. Rev. and Mrs. B. G. Seaboyer are making for themselves a large place in the hearts of the people.

Ripley.—Ripley is served by the pastor from Dexter, and was visited on the same day. Ditto may be written for it.

Ministerial Association.—The Bangor District Southern Ministerial Association held its October session at Atkinson. A most excellent session was enjoyed by the brethren. Careful preparation and full discussions marked the meeting throughout. Sermons were preached by Revs. J. O. Rutter, I. H. Lidstone and H. W. Norton. "Briggs" is privileged to quote the following from a paper by I. H. Lidstone on the topic, "What do Our Churches Most Need—Evangelists, Ministers, or Consecration?" "I am almost certain that, aside from the baptism of the Holy Ghost, the great need of the church is ministers: the minister who is not looking for a soft job; who is not perpetually hungering and thirsting for a vacation; who is not a dabbler in things that do not pertain to his calling; one who can love a horse without always talking horse and living in the stable; a minister minus the everlasting yarn-spinning attachment; one who does not magnify the tea-table; no sponge; a man on good terms with his grocer; and not continually talking about poor Methodist ministers, seeking thus to awaken

pity for his ecclesiastical mendicancy; no weeping Jeremiah. An imperative need today is a minister of the Gospel, clean, manly, honest, loyal and patriotic, sympathetic but not gushing, and tender without being lachrymose; who not only preaches holiness, but lives it, and is himself the best example of consecrated Christian manhood." In the evening of Tuesday a hall was dedicated to the church for religious and educational uses. Rev. J. W. Price and wife returned from their trip to St. Louis in good health, having had a well-earned change. BRIGGS.

NEW ENGLAND CONFERENCE


Cambridge District

Charlestown, Trinity.—Rally day was observed, Oct. 9. The pastor, Rev. E. T. Curnick, D. D., preached in the morning on "Christian Education" to a large audience—in spite of the stormy weather. At noon the Sunday-school marched from vestry to audience-room for interesting exercises. Dr. Forbush, of the Congregational Church, Dr. Curnick, and Mr. Andrew R. Wells, the superintendent, made addresses. In addition to the church choir a girls' chorus rendered delightful music. A pretty souvenir was given, and a large collection taken. At the evening service eight persons were "forward for prayers." Dr. Curnick has issued a circular announcing a very attractive lecture—"The City of Today: Its Peril and Possibilities."

Lowell, Worthen St.—Rev. E. P. Herrick, the pastor, on Oct. 2, baptized 1, and received 1 on probation, 3 from probation into full membership, and 2 by letter.

Lowell, Central.—A chapter of the Junior League has been organized with eighteen charter members, and Miss Jennie Sleeper for superintendent. The Clara Cushman Mission Band has a study class, with "Sunrise in the Sunrise Kingdom" for text-book. Oct. 2, Miss Clementina Butler organized an auxiliary of the W. F. M. S. with twelve members. Mrs. Barbara Coote is president. The one class-meeting has grown into three, with an aggregate attendance of 42 on the first night. The leaders are Messrs. E. B. Bailey, M. B. Thompson and George Senior. Conversions, organizations, and increase of congregations are among the indications of a wholesome and pervading spiritual life. Rev. W. W. Shenk, Ph. D., is pastor.

Somerville, Broadway.—A profitable Rally day, in which every organization of the church took part, occurred Sept. 25. The Wesley Brotherhood, of which Mr. W. H. Mundy is president, has a membership of 43. The Epworth League beautifully decorated the vestries, furnished a supper, and gave an evening entertainment, Oct. 13, all for the aged and the shut-ins, who were their guests. Two hundred new "Songs for Young People" have been purchased by the Sunday-school. These are real indications of prosperity in this promising field. Rev. George



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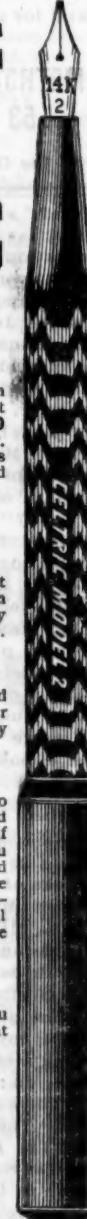
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Lunenburg.—This year marks the 100th anniversary of the organization. The church edifice had come to need renovation, and a thorough work is being done under the wise and energetic administration of the pastor, Rev. Frank G. Potter, who graduated from Boston University School of Liberal Arts last June. The whole interior will be made new and the outside painted. A new furnace is being put in. Mr. Potter has given his time to raising the money, at which service he has proven himself unusually capable. The reopening will occur in November.

Cambridge, Grace.—This church was favored Sunday morning, Oct. 16, by the presence and preaching of Rev. J. T. McFarland, D. D., secretary of the Sunday School Union and Tract Society. Special meetings are in progress, with a new plan. During the first week the first thirty minutes of the service is given to a connected "Study of the Life of Christ as recorded in St. Mark." This is taught by Rev. John Ward, of Stoneham. The second week, Rev. A. P. Sharp, of West Somerville, does practically the same work from Luke's Gospel. Following these Bible studies each evening is a sermon by the pastor, Rev. George F. Durgin. The first week's three sermon topics by the pastor are: "Fuel and Fire," "A Consuming Fire," "Burned as Chaff, or the Chaff Burned Out." Presiding Elder Mansfield preaches the first Friday evening.

Lynn District

Beverly, Avenue Church.—Rally day services were held at this church, Sunday, Oct. 9, and were of unusual interest. In the morning Rev. Charles H. Atkins, the pastor, gave the right hand of fellowship to 10 new members, and then preached from Heb. 11:39, 40. The sermon was an appeal for a broader conception of Christian faith, fellowship and unity, and was listened to with close attention. At the close of the services the members and friends of the Sunday-school met in the vestry of the church and participated in their Rally day exercises. The program prepared by the Sunday School Union was carried out, and the secretary re-

ported the present enrollment of the school as 179 members—an increase of 28 since Jan. 1. Stirring addresses were given by Supt. Gen. M. Perkins on "What Rally Day Means to Us," and by Prof. Elston E. Gaylord on "The Sunday-school as a Character Builder." Two special features of interest were the presentation of Cradle Roll certificates by Mrs. Charles W. Trask, the superintendent of this department, and an instructive essay upon "A Los Angeles Sunday school," by the assistant superintendent, Frank W. Bernard.

Boston District

Jamaica Plain, First Church.—At this church, Rev. Dr. James Mudge, pastor, a series of revival meetings continuing twelve days under Evangelist William J. Cozens closed last Thursday night. The church was much quickened, and there were several conversions—many as, under all the circumstances, could reasonably be expected. Mr. Cozens made a fine impression both upon the congregation and the community at large, showing a most Christlike spirit and special fitness for his work. His twenty years' experience in the Salvation Army has been an excellent training school for evangelistic effort. His methods are unexceptionable, his addresses effective and full of good points. He will be a satisfactory aid to any pastor who can secure his services. He is engaged for the next few months at Greenfield, Salem, Springfield, Peabody and Lawrence. He is still open to calls reaching on from Feb. 12.

Roslindale, Bethany.—The fall work opens encouragingly under the vigorous administration of the pastor, Rev. I. H. Packard. He has formed a Bible class of men called the "Bethany Brotherhood," which meets in the church Sunday noons (27 being present last Sunday). The first social gathering of this class was held last week, over fifty men enjoying an entertainment and oyster supper. Oct. 8, 3 young people were received on probation and 1 was baptized. Sunday, Oct. 9, was observed as Rally day in the Sunday-school, and a souvenir was provided for each pupil. Mr. C. C. Hodges, superintendent of the Watertown Sunday-school, gave an interesting and instructive address on tobacco before the entire school, illustrating and proving his statements by use of a very ingenious apparatus. In the evening a harvest concert was held, in which all the departments of the school were represented. The display of flowers, fruit and vegetables was very attractive. In neat form, on blotter cards, the pastor announced a series of "Sunday Evening Talks," beginning Oct. 16, with these subjects: "The Right Kind of a Husband," "The Wife for the Times," "That Father of Mine," "The True Mother," "Sons that are Noble," "Daughters that are Beautiful," "That Brother and Sister." Mr. Packard also begins this week his splendidly illustrated lectures upon foreign lands.

East Dedham.—Rally week opened Thursday evening, Sept. 22, with a profitable Epworth League rally. The following Sunday the Sunday-school had special exercises; the pastor, Rev. Walter Healy, preaching to the children on "Would you Rather be a Bear



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or a Fox?" and in the evening to parents and teachers, taking for his theme, "The New Appreciation of the Sunday-school." The Tuesday evening after, the presiding elder preached upon "Building Material for the Church of Jesus Christ." The closing rally was on Thursday evening, when an informal reception and supper called together about one hundred people. Mr. George F. Washburn was toastmaster. The responses were: "To what extent can a live official help to make a live church?" Mr. F. M. Bailey, president of the board of trustees. "How can the 'Good Samaritans' of our church improve their beneficent work?" Mrs. F. L. Pipping, president of the Ladies' Benevolent Society. "How may the bright boys and girls of today animate the church of tomorrow?" Mr. W. I. Griffin, superintendent of the Sunday-school. "The church," Rev. Walter Healy. "How may a new church project be an inspiration to an old church society?" Mr. C. H. J. Kimball, chairman of the building committee. After music by a male quartet, the speaker of the evening, Rev. George S. Butters, D. D., of St. Mark's Church, Brookline, spoke on "The People Outside." N'IMPORTE.

Springfield District

Easthampton.—Something is always expected from this wide-awake pastor and church. Two weeks of evangelism began Tuesday, Oct. 4. Brother ministers are assisting Rev. W. I. Shattuck. Miss Holsington is serving as temporary deaconess. Pastor and deaconess spend the day in calling in the parish and holding special meetings for the children each afternoon. The girls' meetings are in the first week, the boys in the second. The pastor is preaching a series of twelve sermons, Sunday evenings, on: "The Gospel of the World's Fair," These are his themes: "Why an Exposition," "The Twelve Gates," "A People's Fair," "The Plough as an Agent of Civilization," "The Statue of Vulcan," "Pictures and Sculpture as Teachers," "The School room the World's Pulpit," "The Spirit of the Twentieth Century," "A Message from Machinery Hall," "Japan and Russia at the Fair," "Opened

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Fermentation, Water Brash.**

Contains no irritant or dangerous drugs.
"Cannot harm—can't help but help."

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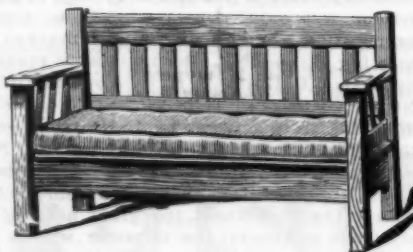
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VERMONT CONFERENCE

St. Albans District

St. Albans. — This church has been visited by a most gracious work of God, closing a ten days' campaign, Sunday night, Oct. 9, during which 183 souls professed conversion. The pastor, Dr. A. C. Willey, and his co workers are busily engaged in what the old fashioned Methodist preachers called "shocking-up." It is expected that for their organization some such title as the "Palm Tree Probationers' Club" will be chosen. In line therewith it is intended to adopt the hortatory motto: "Be ye steadfast, unmovable, always abounding in the work of the Lord." It is a suggestion taken from a powerful sermon preached early in the series of meetings by the revivalist, Rev. Ralph Gilliam, of Lowell, on the subject, "Palm Tree Christians." Mr. Gilliam has attracted splendid audiences, manifested wonderful tact and resourcefulness, and won many hearts. The church at St. Albans faces a future bright with promise, and the best of all is that pastor and people seem to realize the situation and its responsibilities and opportunities.

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CHURCH REGISTER

HERALD CALENDAR

Providence Dist. Min. Assn., South Braintree, Oct. 24-25	
Norwich District Ministerial Association, at East Hartford, Ct., Oct. 24-25	
Bishops' Semi Annual Meeting, at New Haven, Conn., Oct. 26	
Providence Dist. Ep. League Annual Convention in Central Church, Brooklyn, Oct. 26	
Sunday School Union Anniversary, Mathewson St. Church, Providence, Oct. 27-31	
General Executive Committee W. F. M. S., at Independence Ave. Church, Kansas City, Mo., Oct. 27-Nov. 3	
Bucksport District Ministerial Association, Eastern Div., at Knight Memorial Church, Calais, Oct. 31-Nov. 1	
Lewiston District Ministerial Association, at Yarmouth, Oct. 31-Nov. 2	
Church Extension Society meeting, at Trinity Church, Worcester, Nov. 26	
Freedmen's Aid and Southern Education Society meeting, at St. Paul's Church, Manchester, N. H., Nov. 7-8	
General Missionary Committee meeting, at Bromfield St. Church, Boston, Nov. 9	

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my new found combination of remedies which is curing cases of even 30 to 40 years' standing after all else had failed. Don't be discouraged; I am curing the most malignant cases — cases considered incurable. Try my treatment. If you are satisfied with the benefit received, send me one dollar. If not, send nothing. You decide. If you have piles, or the itching, burning or heavy feeling which shows that they are coming, don't delay. They lead to Fistula and the deadly Cancer. My Three Fold Treatment cures to stay cured, because it is constitutional as well as local in its effect. Remember it costs nothing to try my treatment, and one dollar is little to pay if cured. My splendid New Book on Rectal Diseases comes FREE with the treatment. Send no money, only your name. Write now.

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POST OFFICE ADDRESSES

Rev. I. H. W. Wharf, D. D., Searsport, Me.
Rev. C. A. Southard, St. Albans, Me.

Marriages

CHAMBERS — BLOOMER — At Sanford, Me., Oct. 8, by Rev. Alex. Hamilton Seth Chambers and Frances H. Bloomer, both of Sanford.

TURNER — WATERHOUSE — At Sanford, Me., Oct. 8 by Rev. Alex. Hamilton William Turner, of Dover, N. H. and Jane Waterhouse, of Sanford.

W. F. M. S. — The Portland District Woman's Foreign Missionary Society will hold its semi annual meeting at Chestnut Street Church, Portland, Thursday, Oct. 20. Miss Danforth, of Japan, will give an address in the afternoon. Luncheon served by the ladies of the church.

MRS. K. L. LUCE, Sec.

METHODIST LADIES' AID UNION. — The regular meeting of the Methodist Ladies' Aid Union will be held in St. John's Church, Watertown, Friday, Oct. 28, at 10 a. m. A semi-annual report of each society is requested, which must necessarily be limited to three minutes. Basket lunch.

Take Newton electric at Park Street, subway, via Harvard Square. Leave car at Palfrey St.

MRS. GEORGE L. BRAY, Pres.
MRS. I. A. NEWHALL, Cor. Sec.

INAUGURATION OF PRESIDENT HUNTINGTON. — The inaugural exercises to install William Edwards Huntington as President of Boston University, will be held at Tremont Temple, Boston, Wednesday, Oct. 28, at 10 a. m. Hon. Edward H. Dunn, vice president of the board of trustees, will preside. The program will consist of music, an invocation, and addresses by the following speakers: Governor John L. Bates, for the Commonwealth; Mayor Patrick A. Collins, for the city of Boston; President Charles W. Eliot, for other institutions of learning; Bishop Daniel A. Goodell, for the churches; Dean Borden P. Bowne, for the University faculties; ex President William F. Warren; President William E. Huntington.

Invited guests from other institutions will meet the trustees and faculties of the University, and the speakers of the day, at 9.30 a. m., in Gilbert Hall, on the floor below the main corridor, and will move in procession to the platform of the Temple at 9.45 a. m.

The limited capacity of the hall compels the committee to restrict the distribution of tickets to one for each graduate.

The Deans of the several departments of the University will welcome visitors to their respective buildings between the hours of 1.30 and 3 o'clock in the afternoon: Acting Dean Warren, at the College of Liberal Arts, 12 Somerset Street; Assistant Dean Rishell, at the School of Theology, 72 Mt. Vernon Street. Dean B. Gelow, at the School of Law, Ashburton Place; Dean Sutherland, at the School of Medicine, East Concord Street.

Officers of the several Alumni Associations of the University, with President and Mrs. Huntington, will hold a reception in Jacob Sleeper Hall, 12 Somerset Street, at 3 p. m. To this social gathering, graduates and guests of the University are cordially invited. Representatives of the Massachusetts Society for the University Education of Women will assist in receiving visitors.

By order of the
COMMITTEE ON INAUGURAL EXERCISES.

W. H. M. S. — The annual meeting of the Woman's Home Missionary Society of Maine Conference will be held at Kent's Hill, Me., Nov. 23. An interesting program has been prepared. Let every auxiliary, circle, and band be represented. Come prepared to give a report and make pledges for the year's work. A rate of 1 1/2 cents per mile has been given on the rail road, and it is hoped a large delegation will be present. Send names of delegates, as soon as possible, to Mrs. Louise Chase, Kent's Hill, Me., chairman entertainment committee.

MRS. ANNA ONSTOTT, Conf. Cor. Sec.

W. F. M. S. — The annual meeting of the Springfield District Association of the Woman's Foreign Missionary Society will be held in Trinity Church, Springfield, Friday, Oct. 28. Two sessions, 10 a. m. and 2 p. m. Considerable time has been given to making prepara-

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Painkiller (Perry Davis)
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and to ward off Disease

tions for this convention, and a large attendance is expected. Mrs. Eugene M. Antrim will give a report of the Branch meeting held in New Haven. Luncheon, 15 cents, served by the Trinity auxiliary.

MRS. W. FAYETTE WHARFIELD, Rec. Sec.

WANTED. — A young man for Bingham Circuit, Augusta District, Maine Conference. The charge pays \$325, with a small amount of missionary money. Good chance to work for God and humanity. Come at once, for we need you.

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Providence, R. I.

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OBITUARIES

Though long the years, dear heart, since thou
fared forth
To cross the sea,
Still on the hither shore I live and wait,
Yearning for thee.

I watched the last faint glimmer of thy sail
Fade out of sight;
I stood alone, alone, with outstretched hands,
And it was night.

How long I waited, or what words I called,
I cannot tell;
The echo only brought my listening ears
My own farewell.

Then, in the dark, a Presence seemed to stand
Upon that shore,
Saying, in loving tones, "He that was dead
Lives evermore."

"Go, finish all the work thou hast to do.
Lo! the day breaks!
Unselfish toil shall soonest bring the balm
To heart that aches."

So, day by day, among the walks of men
I take my way;
Doing whate'er my willing hand shall find,
Then steal away.

And when the shadows fall, I keep my tryst
Beside the sea,
Till I shall hear the Presence say, "Enough!
Cross o'er with me."

Then He will guide my bark, I shall not fear,
Safe through the night;
And I shall wake to find thee near and dear
In morning's light.

MRS. E. A. HAWKINS.

Providence, R. I.

Higgins. — Mrs. Addie Isabella, wife of Rev. James W. Higgins, and sister of Rev. Dr. Joel M. and Mr. Samuel Leonard, was born in Cambridge, Mass., Feb. 21, 1857, and died in Waltham, Mass., July 25, 1904.

She was the daughter of Hiram and Mary G. Leonard, and inherited the steady, earnest aggressiveness of the one, beautifully blended with the sweet, gentle modesty of the other. From earliest childhood she enjoyed the advantages of a truly Christian home. At the early age of twelve she made a public profession of religion, and was baptized and received into Trinity Church, Cambridge, by the pastor, Rev. Pliny Wood. She was an active and useful participant in the social meetings of the church, and a very successful teacher of a most interesting class of girls in the Sunday-school. To these she became exceedingly attached, and ever after they cherished her work with the deepest interest and profit. At the bedside of the sick and dying she was a more than welcome visitor, and her sweet songs of faith and heaven have smoothed many a dying pillow.

She early saw the necessity of thorough mental discipline and furnishing for life's highest duties. With persevering fidelity she fitted for college in the Cambridge schools and was graduated with honor from Boston University in 1883. Her life-work was in the Methodist itinerancy, beginning with her marriage, Sept. 13, 1882, and continuing at Grace, Cambridge; Prospect St., Gloucester; South St., Lynn; Mt. Bellingham, Chelsea; Monument Square, Bos-

ton; Highlands, Lowell; and Immanuel, Waltham. In every place she became closely identified with the work of soul-saving and culture. Always active, sympathetic, skillful, comforting, encouraging, she walked as an angel of mercy among men. Her counsels to the young, her advice to the tried and tempted, her sympathy and love for the aged and the poor, will never be forgotten. Again and again have fallen on her the blessings of those ready to perish.

Cancer appeared to cut short her useful career ere she had reached her meridian. At first she could not believe her work was done; and she prayed with her husband most earnestly that she might be healed. But she saw in good season this was not the Divine will, and then entreated her friends not to keep her longer. Ever choosing the will of God, she first sought earnestly for further service in this life; and then, seeing it otherwise, she bade her loved ones a most tender farewell, and with perfect composure resigned herself to her new life in the kingdom of heaven. Thus from the arms of tenderest affection and with the tearful farewells of many who call her blessed, she passed



ADDIE ISABELLA HIGGINS

from the service to the praise of the Redeemer of mankind.

Two brothers, two children, and a devoted husband, with many near and dear, will follow her to the land where every teardrop becomes diamond and gem.

GEO. WHITAKER.

Milliken. — Mrs. Lucy J. Milliken, wife of Alonzo Milliken, formerly of Boston, died at her home in Tottenville, Staten Island, on Saturday, June 25, 1904.

Mrs. Milliken was born in Boston in 1837, and was married in 1857. She was the daughter of Noah K. Skinner, one of the founders of ZION'S HERALD. She leaves, to mourn their loss, her husband, two daughters — Mrs. Wm. Ruddick, of Brooklyn, N. Y., and Mrs. D. J. Adams, of Tottenville, S. I. — and nine grandchildren. She was greatly loved by all who knew her.

The funeral services were held in St. Paul's Methodist Episcopal Church, June 28, and the burial was in Bethel cemetery, Tottenville.

Smith. — Mrs. Mehitabel A. Smith died in Cambridge, Mass., Sept. 14, 1904, aged 92 years, 11 months, 7 days.

Born almost 93 years ago, and left an orphan at an early age, with three young brothers to whom she was devotedly attached and whose welfare was her chief anxiety, with no parent hand to guide them with loving care, she soon learned some of the sad lessons of life. In after years she had reason to be proud of her brothers, who were men of great integrity, respected, successful, and honored. Indeed, uprightness and honesty seem to have been her family inheritance; they were all people of sterling worth. She was endowed by nature with great energy and force of character, and with an abiding Christian spirit. Her path all

along the way through life was marked by rectitude and fine Christian example.

She married Capt. Simeon F. Smith, who died at Cambridge several years ago, and of her six children but one survives her — a daughter, who was with her at the last hour. She had suffered much from trouble and sorrow, but she kept the star of promise of a better life bright in her heart, and was in the habit of saying: "God has been good to me in many ways." For more than ten years she had been unable to go out to church services, but she had the good fortune to live among people of her own faith, and she found consolation and comfort in converse with them. Although she was nearing the century mark, her memory was most remarkable, and she was an interesting talker.

The temperance cause was always very near her heart. She never missed an opportunity to use her voice and influence in its behalf. "Rum and the rum-seller" were abhorrent to her. The evil and degradation caused by intemperance was a grievance she longed to see remedied. It was a great joy to her when Cambridge, her favorite city, became a "no license town." Her mind was clear, and she was able to read her ZION'S HERALD up to the last number she had received, and to discuss matters that interested her.

Mrs. Smith was for a long time identified with North Bennet St. Church, Boston, and was a member of Grace Methodist Episcopal Church, Cambridge, for more than thirty years, having many friends who were greatly attached to her.

Funeral services were conducted by Rev. George F. Durgin, pastor of Grace Church, assisted by Rev. Jesse Wagner and Dr. Alfred Noon, former pastors. The beautiful hymns, "Only Waiting," "Shall we Meet Beyond the River?" and "Come, Ye Disconsolate," were sweetly sung by members of the church choir.

Sewall. — Mrs. Mary Sewall, widow of the late Charles B. Sewall, of Westport, Me., passed away peacefully, Sunday morning, Sept. 18, 1904, from the residence of her daughter, Mrs. Newell E. Nourse, 11 Chester St., Malden, Mass., at the age of 81 years, 2 months, 15 days.

Mrs. Sewall had been in ill-health for a number of years, and since February last was confined to her bed. Her childhood days were passed in a Christian home, and at an early age she gave herself to God and united with the Wesleyan Methodist Church of Canada. Since 1881 she has resided in Malden, and was a member of Centre Methodist Episcopal Church at the time of her death.

Mrs. Sewall was an exemplary Christian

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woman, a devoted mother, and a true friend. She had a large circle of relatives and friends in the town of her birth—Shelburne, Nova Scotia. One son and two daughters—Thomas Sewall, Mrs. Newell E. Nourse and Mrs. George D. Robinson—also five grandchildren, two sisters and one brother, survive her.

The funeral was held at her residence, 11 Chester St., Tuesday, Sept. 20, at 2.30 P. M., Rev. John Reid Shannon, D. D., pastor of Centre Church, conducting the service. The burial was private, at Forestdale cemetery, Malden.

McAllister.—C. S. McAllister was born July 22, 1822, in the town of Enosburg, county of Franklin, Vt., and died in Enosburg, June 15, 1904.

Mr. McAllister was the son of William McAllister, and the youngest of fourteen children. In early life he gave his heart to the Lord Jesus Christ and united with the Methodist Episcopal Church in Enosburg. For almost seventy years he was a member of that church and for a number of years belonged to the official board. Mr. McAllister loved the church of his choice. He was loyal and liberal, ever ready to give a helping hand for the advancement of the Master's kingdom. The Methodist ministers of West Enosburg charge always found his door open, and had in him a true friend and helper. He is very much missed in the little church, but we believe he has united with the church above.

The funeral services were held, June 18, in the church at West Enosburg, Rev. G. W. Burke officiating, assisted by Rev. W. E. Newton, pastor of the church, and Rev. G. W. Hunt, of Enosburg Falls.

G. W. B.

Craig.—Edith Hale Craig, daughter of Mr. and Mrs. Samuel Craig, of Trinity Church, Springfield, aged 18 years, passed peacefully away on Sunday morning, July 23, 1904, just before the church bells began ringing for divine worship.

Stricken with quick consumption but a few months before, when apparently in the best of health, her family and friends, as well as she herself, clung to the vain hope that she might recover. All of life's young hopes were hers. She stood on the threshold of womanhood with bright prospects. She scarcely ceased until the last to make plans for the days when she should be well again. There was, therefore, a peculiar sadness in her untimely death—a "forbidden builder."

But, converted at Laurel Park camp-meeting, a member of Trinity Church, she was prepared by a living trust in the Lord of life for the great home-going, while her parents and family have borne up under this inscrutable Providence with Christian fortitude and resignation. Of cheerful and sunny disposition, she was a favorite with her companions and friends. Unceasing remembrances of flowers and delicacies attested their love. Ever active in the music of Epworth League and Sunday-school, where she used to God's glory the talent He had intrusted to her she is greatly missed.

Besides her parents, a brother, Austin, and a sister, Myrta, together with numerous other relatives, survive her. Funeral services were conducted at her parents' home on Tuesday, July 23 by Rev. Eugene M. Antrim, her pastor.

EUGENE M. ANTRIM.

Sowle.—Flora Whitaker Sowle was born in Gouldsboro, Me., in March, 1813, and died in the same town, Sept. 28, 1904.

She was converted and joined the Methodist Episcopal Church at the early age of fifteen years, and has remained a faithful and beloved member of the same for seventy-six years. Her faculties were remarkably preserved to the end, and every pastor has realized her power and greatly appreciated her worth and intelligence. She watched eagerly for the regular visits of ZION'S HERALD, which she had read from its first issue. She skipped nothing from cover to cover. This and her Bible were her chief delight in these later years, during which she has not been able to get to church. Her home has been, for some time, with her son, Wm. Sowle, of Gouldsboro. She leaves two other

sons besides—Nathaniel, also of Gouldsboro, and Hon. Benjamin Sowle, of Ellsworth.

Rev. J. P. Simonton, of Ellsworth, assisted the pastor, Rev. C. B. Bromley, at the funeral services, which were held in the Methodist Episcopal Church. The audience-room would scarcely accommodate the great company of people, who came to show their love and respect for Mother Sowle. All believed in her religion. She was kind to everybody, consequently everybody was kind to her. She had a smile for all to the last, and went out "like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

F. L. HAYWARD.

Smith.—Mrs. Emily E. Smith was born in Seabrook, N. H., Dec. 13, 1845, and died in the same town, Sept. 20, 1904.

She was married to James Smith, Feb. 13, 1868. They were both converted in early life and united with the Methodist Episcopal Church at Smithtown. Mr. Smith has for many years been an active official member, and ministers and presiding elders have always found a hearty welcome to his home. One child—a daughter—was born to them, who, with the husband, still lives, resigned, but sorrowing.

Mrs. Smith was a highly-esteemed Christian lady, quiet and unassuming in her manners, but true and strong in her friendships. She was greatly beloved by a large circle of acquaintances who mourn her departure. She was a most devoted wife and mother. Her home was very dear to her, and she strove to make it dear, also, to those she loved. Here she lavished her affections and bestowed the ministries of her willing hands.

Though not strong for some years past, her last sickness was brief and her death somewhat sudden. Her mind was so clouded by disease that she gave no dying testimony; but the best testimony one can give is a Christian life—this she gave.

Funeral services were held at the house that for many years had been her home. Her pastor, Rev. M. T. Cilley, assisted by Rev. Arthur Walton, of the Advent Church, spoke words of comfort and of hope to relatives and friends. The husband and daughter have the prayers and sympathies of the church and of a large circle of friends.

M. T. C.

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Boston Methodist Social Union

Continued from page 1317

enthusiastic applause had subsided, the Governor said, in part:

When I was invited to be present I wrote the president that I had several other engagements the same evening, which I feared would prevent. But fortunately those come later, so I am allowed the privilege of being present a part of the time. I am going from this gathering first to a political meeting, and later to a reception to the Bishops of the Protestant Episcopal Church. The three meetings are a charming combination, for I have little faith in a church that does not help make purer politics, and less in any political party that does not reach up and help the church. I have been told that I am to meet later seventy bishops, but I have heard of the ninety and nine, and must look after this one. I welcome you, Bishop Goodsell, on behalf of myself and for the commonwealth—for myself because of your noble life, your eloquent and hopeful message. The fullness and richness of your life will help out the meagreness and poverty of others. In the strength you bring there will be much help for us. The commonwealth needs men who shall be busy because the times are great, and much must be done. We welcome you, sir, to Massachusetts! Long may your days be prolonged among us, and may the recollection of them linger as a joy for all time to come!

Bishop Goodsell, who was received with prolonged applause, said, in the main:

MR. PRESIDENT, LADIES AND GENTLEMEN: I am grateful beyond expression for the kind words of welcome addressed to me on this occasion. They are the public echo of scores of letters from every part of New England containing equally kind sentiments. Accustomed to believe that others are as sincere as I myself strive to be, I accept them with a glad heart, and will begin my work among you with the comforting conviction that my presence is not unwelcome.

In one sense, I may feel that I am coming to my own. Not long after 1650 an ancestor came to Ipswich, and about 1680 another came to the colony of New Haven. I may, therefore, claim to be of New England as to descent, and if the exigencies of the itinerancy fixed my birthplace in New York State the sympathies of my heart and the outlook of my mind have always been largely affected by my ancestral traditions. In another sense, I trust I may say humbly, I am coming to my own. In January, 1887, the late Aiden Speare utterly surprised me by notifying me that I was elected editor of ZION'S HERALD. For several months I expected to sit where Dr. Parkhurst has sat so long and with such great ability. If the event was not as planned, it has always served to link me to this field in kindest interest, and no one is more surprised than myself to find that I am come to Boston for a cathedra rather than for a tripod. That this unexpected and belated exchange was for the advantage of the paper I

cannot doubt, for I could never have brought to ZION'S HERALD the genius for selection, the paragraphic skill, the wise prevision and power of condensed epigrammatic editorial expression which are, in an eminent degree, the characteristics of Dr. Parkhurst.

The list of my predecessors as given by Dr. Galbraith appeals to me. I have known them all personally, and, with the exception of Bishop Mallalien, have received appointments from them all. They have been men of vast and varied gifts, and one may well walk softly as he becomes the successor to these great souls. I cannot bring to you the calm, philosophic breadth of Wiley, the soaring soul and space-piercing mind of Foster, nor the hot heart and evangelistic strength of Mallalien, but I can follow them afar off and encourage my soul and fire my zeal by continually keeping them in sight. No man can please me better than by honoring Bishop Mallalien. In the sixteen years we have been colleagues there has never been a moment's cloud on the good cheer of our personal relations. Nor shall there be a cloud unto the end. I even indulge the belief that if his own relation as resident Bishop was to cease, he has been as glad to see me his successor as any one. For he knows that no word or act of mine placed me here; and he further knows that, if we possibly differ a little (and of this I am not sure) as to the foundations of faith, I hold absolutely to the doctrines of our fathers as constituting the "faith once delivered to the saints," and preach all of them as strongly as I can.

With you all I appreciate in some good degree the difficulties of our work in Boston and New England. The mobile population; the preoccupation of the ground by older organizations; the social hold gained by them by centuries of existence and accumulation of wealth; the large number of families among them with academic traditions—all these give them advantages beyond our own. We must meet, also, an alien immigration. But we must not forget that we have some advantages. We have a system of doctrine for which we make no apology and ask no revision. We have an organization peculiarly fitted, when earnestly and religiously worked, to compete with the strongest unevangelical movements. We have an accumulated experience and skill in popular address which gives our ministers a wide hearing where they do not surrender to the ease of the manuscript and the chill of the essay. Our social sympathies are as wide as the race. Our contact with ignorance and poverty is not delegated through our purses, but is actual through our presence. We have enough of the rich and highly placed among us to assert our claim to position and culture, and enough of the poor and the burdened to know that the warmest hearts and the greatest of self-sacrifice are to be found among the toilers. We are not so exclusively rich, in other words, as to have to study the less favored from above, nor so poor as to blindly envy the rich whose burdens and bane are within our sight. We have culture enough to place our scholars in the foremost rank of science, archaeology, English literature, philosophy, and criticism, and we have ignorance enough to fire our zeal for every form of educational work

in every part of the land, and to secure and command our fervent resistance to all interference with our common schools. We can be depended on everywhere to help on all reforms which benefit the masses, and yet to so conserve the relations between the least allied classes as to restrain sudden and social radicalism. This, according to Lecky, was the work of early English Methodism, and such is our work more than a century later in the life of today.

I am one who has a profound respect for a man who believes something, and hits hard in defence of his belief. The one man for whom my charity fails, except as for the undeveloped and immature, is he who thinks one creed as good as another and one church as good as another. God's mercy is such that He will by His spirit leap over errors and man-made barriers in eagerness to save a soul. He will also make as little as He can of doctrinal deficiencies where the heart steadily moves toward Him. But because this is so, it does not follow that we must honor a church, if such there be, which, like a hermit-crab, drags about with it the shell of a long-dead organism and limits its growth and its shape by this borrowed impediment, so much as we do one which, according to nature's plan, has secreted its shell from its own substance and so adapts itself by natural changes to new conditions. I believe in our doctrines with all my heart, and in our machinery as the best for accomplishing the largest result in the shortest time. And I am confident we shall only lose when we take color from other churches and fail to justify our reason to be as the one church occupying the middle ground between hierarchical government and independency, between interpretation and guidance by authority and the absolute religious independence of the individual.

I may, I trust, be pardoned for saying another word concerning the spirit in which I begin among you my work as a Bishop. It is now forty-three years since I promised "to live peaceably with all men, and especially with those committed to my charge." It is sixteen years since at my consecration as Bishop I vowed "to maintain and set forward as much as lay in me quietness, peace, and love among all men." Always have these words been in my daily prayer and purpose. For men I ask God to give me nothing but love; for the erring nothing but charity. God demands these of us as to persons. But He does not command them as to ideas and doctrines. Against those we deem incomplete and wrong, against those we hold to be unwarranted additions to the faith, we must protest. These, so far as erroneous, we must seek to "banish and drive away." But love, sympathy, help, co-operation in every good work, I will give to all humanity, to every church, for we are brothers in the needs of mankind and in the redemption of Christ our Lord.

I thank you, in behalf of my wife and myself, for this kindly welcome by ministers and laymen, and for your presence here tonight, and shall be only too glad to receive and give the hand-clasp which seals our fraternity in Jesus Christ.

The benediction was pronounced by Bishop Mallalien, after which a reception was held in Gilbert Hall.

Notes

—The new president of the Social Union, Dean William Marshall Warren, presided with excellent taste and made a delightful impression. Courteous and brief, he modestly and very happily succeeded in presenting others, and not himself.

—Bishop Goodsell's reference to "Governor Bates and his long time friend, his honored father," was heartily applauded, as were the many complimentary references to Bishop Mallalien.

—Dr. W. R. Clark's prayer was characteristically pertinent, comprehensive and impressive. When Bishop Goodsell later referred to him as "that white-haired saint," the audience broke into applause. No man among us is more reverently and tenderly loved.

—It was gratifying and inspiring to hear the more than three hundred Methodist men and women sing the grand old hymns. We trust that the music of the Union may be confined to this sort of singing for the entire year.

—The new secretary, Frederic D. Fuller, performed his duties in a very satisfactory manner. He is proving a helpful accession to all of our Methodist interests.

—A goodly number of new members—women as well as men—joined the Union. There should be a hundred accessions at the next meeting. The management are earnestly and wisely planning to make every session interesting and profitable. No Methodist who would keep step with the best thought and activities of the church in our midst can afford to ignore the Social Union.